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ART. I.—*Original Anecdotes of Frederic the Second, King of Prussia, and of his Family, his Court, his Ministers, his Academies, and his Literary Friends: collected during a familiar Intercourse of twenty Years with that Prince. Translated from the French of Dieudonné Thiebault, Professor of Belles Letters in the Royal Academy of Berlin. 2 Vols. 8vo. 14s. Johnson. 1805.*

THE author, in his preface to this work, remarks, that 'there is no age with which we are so well acquainted as that of Louis XIV. for none has been so abundant in memoirs, and these in an extraordinary degree minute.' He seems to have resolved, that if the Court of Frederic II. is not equally well known, mankind shall not ascribe their ignorance to his want of industry or observation. He appears to be one of those who regard it as no mean degree of merit to be acceptable to great men; and to the cautious and vigilant accommodation of his behaviour to the habits and prejudices of Frederic, he appears to have been chiefly indebted for the 'twenty years of familiar intercourse;' which furnished him with such promising opportunities of marking the shades of his character. Mr. Thiebault assures us that the king never arrived at Berlin for several years, without sending a messenger to say that he expected him at the castle at such a time, and that these visits generally lasted two or three hours. In the early part of his residence at Berlin, he was summoned in this manner for seven or eight days successively; by degrees less frequently; at no period was he completely free from such interruptions, and during his abode in the Prussian dominions, no year passed without several interviews with the king. P. 12, 13. VOL. I.

To these opportunities, the author has added a degree of
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zeal and enthusiasm which never permitted him to lose sight of his object: he assures us himself that after he had once formed the resolution of compiling these memoirs, 'the idea never abandoned him; that it was scarcely ever absent from his thoughts; and that he devoted to it the leisure time of every day.' He further professes a faithful and religious adherence to truth throughout his work, and declares that he has related nothing, but from his own personal knowledge, or from the accumulated testimony of others, whose veracity could not reasonably be suspected.

These circumstances must be allowed to have been extremely favorable to the production of an agreeable and entertaining miscellany. We have derived considerable amusement and instruction from the performance, and we believe that most of our readers, whose curiosity shall tempt them to a perusal of these volumes, will lay them aside with reluctance and resume them with satisfaction. We cannot however ascribe to the author that sprightly ease, that happy vivacity of narration, which confers its most powerful charm on a collection of anecdotes. He certainly is not in any eminent degree master of the rare and difficult art of telling a story gracefully. He frequently diffuses himself in feeble and childish garrulity; and his busy anxiety to collect every fact, to store every apophthegm, and to paint every look and gesture which may illustrate the history or the character of the personages whom he introduces to the public, has frequently crowded his pages with particulars utterly destitute of interest; with sayings, the spirit of which evaporates in repetition, and with situations of which no description can convey an adequate idea to any but the beholder.

It is necessary to explain, that the author has not confined his attention to the monarch: he has extended his observation to a wider circle, in general however selecting such incidents as may bring the individuals into contact with the king. Frederic stands in the centre of the group, which it is the author's design so to dispose, that the situation of the subordinate figures may assist in bringing forward more clearly to the view, the posture, the lineaments, and features, of the prominent and principal subject. The work is accordingly divided into five parts: the first exhibits the ordinary conversation of Frederic, his private and domestic life, his opinions, his studies, and literary compositions. The second furnishes an amusing account of the members of the Royal Family. The third relates to the ceremonies, the manners and festivals of the court, the characters, and the fortunes of those who fluttered in its sunshine; and some

account of the ambassadors who represented the different courts of Europe there, during the author's residence in Prussia. The fourth professes to unfold the civil and military government of Frederic, and to introduce us to his favorite ministers, and officers, and the last is occupied with a display of his academies and schools, and of his philosophical and literary companions. Our extracts will be selected from those parts of the work which relate to the principal personage. It is well known that Frederic loved to indulge in the delights of easy and familiar conversation; he was not however willing to taste of its bitterness: and if, in his convivial hours, he seemed to forget that he was a king, it was, as Mr. Thiebault judiciously observes, with a secret reservation that no one else should forget that circumstance. It has been justly remarked that he owed great advantages to the difficulties of his early life: among which may be reckoned the necessity of becoming familiar with the accents of truth, which are seldom permitted to reach the ears of princes. But who can long resist the influence of habit and situation? When Frederic became king, it was soon found, that if he loved the truth, he was more willing to discover it by his own investigation, than to receive it from the communications of others; and his notorious impatience of contradiction was at least as much the effect of the pride of royalty, as of the consciousness of superior understanding. His colloquial tyranny however frequently exerted itself in another manner, still more painful to the sufferers, because less easily avoided: he had a most ungovernable propensity to sarcasm. A man by remaining silent or reserved, may, without forfeiting his independence, secure himself from the danger of irritating by opposition, one with whom it is not permitted him to converse upon equal terms. But when a king condescends to raillery, what is to save his victim from the horror of derision? who can refuse to laugh at the sallies of a monarch? and who will listen to the repartee, which is to rob the royal jester of his triumph? Those who were unfortunate enough to cope with Frederic, in his witty moods, soon found that the contest must end like those engagements on the Arena, which disgraced the Roman purple. The imperial gladiator was of course uniformly successful, and his wretched antagonist was honored with mutilation, or death, by the hand of the master of the world.

It is not much to the credit of Frederic that he never expended his wit more freely or with greater satisfaction than on the subject of religion, though it should also be mentioned that the licentiousness of his ridicule was generally confined

to those whose sincerity he imagined to be doubtful. If he was ever betrayed by his humour into indecent mirth with those whose piety was genuine and unfeigned, he could temperately suffer himself to be reproved.

'I recollect,' says the author 'one of his bravest, most devoted, and most skilful, or rather the most fortunate of his generals, who was a rigid catholic and never attacked the enemy without first making the sign of the cross in the air with his sword : this general being in a single instance joked by the King concerning his practice, found means to silence him effectually, and ensure himself his respect, by saying, "Sire do not meddle with such subjects; these are matters that in no way relate to your service, that cannot be prejudicial to it, and with which you have no concern. Provided I do my duty strictly, and serve you with zeal, of what importance are my religious practices to you, and what advantage would you derive from turning your most faithful servants into ridicule?" VOL. 1. P. 29.

The wantonness with which he indulged his passion for the ridiculous, is curiously exemplified in the following ludicrous anecdote :

'He was fond of exercising himself in walking after dinner, particularly in the months of July and August, the time of his drinking the waters. The extent of his walk was generally from one of his castles to the other; and though the distance is considerable, and he had somewhat the appearance of general weakness, it occasioned him no fatigue. As he used this exercise for purposes of health, he sought to derive from it only amusement, which generally led to the sportive and sarcastic humour I have before described. None of his courtiers liked to be his companion on these excursions. Once, for a whole year together, I know not why, it was the count de Schwerin who was almost every day summoned for this purpose; he has since been appointed from a general to be master of the horse. He was of low stature and corpulent : having never accustomed himself to any but horse exercise, and being near seventy years old, he could with difficulty keep pace with the king, his face all the time running down with perspiration. M. de Schwerin was not of a character to dissemble the inconvenience these walks occasioned him, and his ill humour was an admirable subject for the jesting propensity of the king. One day the king led him further than usual, and proposed returning without stopping to rest. When they were within about a mile of their journey's end, they discovered a sedan behind some bushes, and Frederic, in a tone of the most provoking raillery, obliged him to get into it; when no sooner were they proceeding than the king beset him with such a multitude of questions that the unfortunate M. de Schwerin, the better to hear and answer them, did nothing but put his body out at one or the other of the windows, and at length reached home more fatigued with this sort of exertion than if he had finished his journey on foot. The title of *your excellency*, which the

king on this occasion did not fail at every moment to repeat, did not restrain the count from betraying his dissatisfaction, which had nearly terminated in a rupture, and procured him at least the advantage of passing a few days in tranquillity.' P. 137 to 139. VOL. 1.

We cannot refuse to our readers another story, which shews with what sarcastic solemnity, what caustic irony, he was capable of insulting the most established religious opinions.

'In one of the towns of Silesia, was a chapel celebrated for the extraordinary devotion paid to the Virgin. Her statue which adorned the altar was ornamented with the gifts of her votaries, many of which consisted of the most valuable jewels. This soldier, when he was not under arms, passed whole days in one of the corners of this chapel, edifying his spectators by his self-collectedness, his earnestness, and his devotion. By degrees, people were accustomed to seeing him, and would have thought it a sort of crime to watch his motions; so that finding himself at length for the most part without witnesses, he robbed the statue of every thing valuable about it. When the theft was discovered, every one was suspected; not even the pious soldier escaped. He was examined, and one of the most costly of the stones was found in his possession.

He was immediately brought to trial, and the false devotee was found guilty of robbery and sacrilege, notwithstanding his persisting to declare that the kind and holy Virgin, touched with his zeal, had miraculously made him a present of the diamond. The sentence was laid before the king to be signed previous to its execution. Frederic assembled the most celebrated catholic theologians of Silesia, to pronounce upon the following question: 'Is it possible, according to the doctrine of the catholic christians, that the Virgin should miraculously have given away what had been made a present to herself?' The theologians, though they laid great stress upon the improbability of such a miracle, in reality so little agreeable to the spirit of the church, could not, however, prevail on themselves, considering the question in a general point of view, to withhold their affirmative: on this, Frederic annulled the sentence; but added, that as he had no power to forbid the Virgin from giving away what belonged to her, he should forbid his soldiers, on pain of death, to receive any thing she might in future offer them.' P. 87. and 88. VOL. 2.

Among the peculiarities of this work, we were considerably amused by the miraculous naivetè, with which the author frequently states his reasons for introducing any particular anecdote; the unsuspecting earnestness and solemnity with which he discloses his doubts and perplexities, whenever any ambiguity presents itself in the character he is discussing; and the anxious and frequent self-interrogation with which he prepares himself for their solution. It costs him more

than two pages of this cross-examination to state the question, whether Frederic was a man of sensibility? 'In the early part of my residence at Berlin (says he) I often asked myself the question, has Frederic really a feeling heart? Has this king, said I within myself, been endued with that most precious of the gifts of men, or has nature withheld it to balance the profuseness of her other gifts? Has she not refused him that involuntary sentiment, &c. &c. that mild and exquisite affection, &c. &c. that animating principle, &c. &c. Delightful source! &c. &c. Such were the reflections of Mr. Thiebault, when the death of the young Prince Henry, brother to the hereditary prince, relieved him from the misery of doubt, and enabled him to ascertain, that the heart of the king was accessible to the same sympathies, with those of meaner mortals. The circumstance which he relates on this occasion, is interesting, and deserves insertion, since it gives the stern inflexible Frederic a more powerful claim to our affection than he is generally allowed to possess.

'This prince, eighteen years of age, had just finished his education: the king had given him a regiment of cuirassiers, of which he had set out to take possession, and at the head of which he was to have returned to Berlin in order to go through the military manœuvres of the month of May. While on the journey, he was seized with the small-pox, and died about the seventh day, in a small town. His loss was deeply and generally lamented. The talents conspicuous in this young prince, his application to study, the acquirements that had resulted, the mild and benevolent qualities that formed his character, had excited such hopes in the public mind respecting his future virtues, that it is not surprising that it should share in the deep affliction of the royal family. The king having come to Berlin some months after, sent for me and said: "You know, Sir, of the loss experienced by both the state and myself, in the death of a young prince of whom it was but just to form the most flattering expectations. This misfortune to me has been particularly great; each day I retrace the valuable qualities which excited the love and esteem of every one; but I have not contented myself with shedding unavailing tears; I have considered it as a duty to save from the tomb what was most excellent, and justify the affliction I manifest by a faithful exposition of the cause that excited it. It appeared to me that the portrait of his youth might present a useful example to those whose birth places them on the same ladder with himself, and no less to every individual capable of a noble emulation. To that end, I have sought how to make my misfortune beneficial to society: I have accordingly composed an eulogium on this beloved and lamented relative. I wish this eulogium, Sir, to be read in a public sitting of my academy, and I have fixed on you to be the reader. I do not; however, consider this as a finished production; it is capable

of many improvements; but I no sooner take up my pen to this effect, than I see before me nothing but my nephew, and find myself incapacitated for the task. Besides, the manuscript is already so full of erasures, that there is scarcely room for the alterations I wish to make. I have therefore to request of you to make me a fair copy in a legible hand-writing, and to make the spaces sufficiently considerable to allow of my interlining what I think necessary. But you are not acquainted with my hand-writing, rather, let me say, with my scrawling, and will not perhaps be able to decypher it. For this reason, I will read it to you, that you may the more easily divine what I intended to say; first premising that, in addition to the request I have made, I further expect from your zeal a note of the faults you shall detect in it both in respect to language and the rules of oratory."

He then took up his manuscript, which lay on a small table at which he always sat, and which was covered with books, a writing-desk, paper, and frequently several snuff-boxes. He began the reading in a posture and manner that shewed he was determined to remain the master of his feelings. It was plain to perceive by the tone of his voice that he made efforts to strengthen it, as if to fortify himself against the impressions of grief. His enunciation was slow, and he made long and frequent pauses. The struggle, however, was short. When he had got to the second or third page, his voice faltered, and his eyes filled with tears; he could not proceed without stopping, and he had often recourse to his handkerchief. But it was in vain that he wiped his eyes, and coughed or spit; all his endeavours did not carry him to the end of the fourth page before his eyes, gushing with tears, could no longer see, and his voice, suffocated and extinct, could no longer pronounce a word: at length, yielding to the sobs he found it impossible to repress, he held out the manuscript to me without being able to utter a syllable. I took the manuscript, contemplating, with a sort of respect and consolation, this great man, like the rest of his species, accessible to the most sacred and most endearing affections of humanity. After a minute or two of silence, having regained the power of speaking, he said, "You understand what I desire of you; you may now leave me. I wish you a good evening." VOL. I. PP. 44, 45, 46, 47.

'My problem,' says the author with honest exultation, 'was now resolved;' and three pages more of anxious discussion enable him to pronounce the following important and profound result: 'A feeling heart, a head capable of imposing on it due restraint, these two terms may be considered as the key to all the actions he (Frederic) performed, that were in any degree remarkable!' P. 50.

With this, however, it is equitable to contrast another circumstance, of a very different complexion, that exhibits a combination of insensibility and meanness, from which all

the solicitude of Mr. Thiebault, will scarcely clear the name of his royal patron.

'Frederic obliged his young nephew, afterwards William II. to make different campaigns towards the end of the seven years' war. It is related of this prince, that he had his horse killed under him by a cannon shot as he was galloping after his uncle. The king, happening to turn his head, saw the prince and his horse falling into a sort of ditch, and exclaimed, still galloping. 'Ah! the Prince of Prussia is killed! Let someone take off the bridle and the saddle of his horse!' VOL. I. P. 210.

Every thing that relates to this great man, excites the curiosity and stimulates the diligence of Mr. Thiebault. That nothing might be wanting to inform posterity of the minutest particulars relating to this illustrious robber, four pages are devoted to a display of the culinary department of the royal household. Frederic, though a philosopher, possessed no hostility to the pleasures of the table. 'He had twelve cooks consisting of Germans, French, Italians, *English*, and Russians, who had large salaries. They all found constant employment, each kept to his separate department; and each knew his task.' P. 134. VOL. I. 'Another point of importance,' (says Mr. T.) 'should here be added: The king was extremely fond of kernelled fruits, and took care to have his table well provided with them as long as they remained in season: some of these were constantly placed on the brackets in his sitting-room, and he frequently ate them as he paced up and down for exercise, and no doubt they contributed equally to his health and pleasure.'

Of the opinions and sayings of Frederic, dispersed throughout these pages, there are many, we believe, which have never before met the public eye. They confirm, however, the sentiments which every one has already formed of his character. They all of them shew a mind, active, penetrating and suspicious, of the most vigilant curiosity and inflexible firmness. His prejudices were sometimes narrow and illiberal. The most justifiable of these however, was his aversion to French mistresses, to which may reasonably be ascribed the precipitate dismissal of a Madame Valmore, who received orders to quit Berlin in twenty-four hours, because she was supposed to be engaged in an intrigue with Prince William.

"I am willing," said the king, "to shut my eyes to deviations of this kind, when they have for their object only German women, such as La Hencke; they can be but little dangerous; they will get all they can from their lovers, but will not meddle with politics; they are

too ignorant and lethargic for this: but with French women the case is different; they have a decided taste for intrigue, and gallantry with them is often the vehicle that enables them to cabal the more successfully; I will have none of these in my territory; let her be sent away immediately."

"The apprehension entertained by Frederic concerning the French ladies was founded on his having studied the history of France, and in particular that of the mistresses of our kings. He one day conversed much at large on this subject with M. de Lahaye de Launay, when he proved that almost all these mistresses had been enemies to the glory of their lovers. Of all the mistresses of Louis the Fifteenth he excepted only Madame de Chateauroux. "This mistress," said he, "persuaded the king to head his army in person: she made him sensible that this was his duty, and she gave this advice at the risk of losing his affection. She was truly worthy of being the mistress of a king; and you see I have her portrait in my cabinet. All the others are public plagues, and" &c. P. 219. VOL. I.

With Madame de Chateauroux, he might also have excepted the fair Agnes Sorelle, the spirited and magnanimous mistress of Charles the Seventh, who threatened to abandon him for some more worthy lover, if he did not renounce the cowardly determination of retreating before his enemies; and thus inspired him with that resolution which ended in his coronation at Rheims, and the expulsion of the English from his dominions.

'Madame de Valmore,' continues Mr. Thiebault 'was not the only person he sent away with the same celerity. I remember, in 1767, he sent off a whole company of French players, in public waggons, in the depth of winter, because he had been informed of some amorous intrigues carried on by the actresses, particularly by two sisters, one of whom was very young.' P. 219. VOL. I.

Although we are fully aware that we are beginning to transgress the limits we had assigned to our notice of this work, we cannot forbear to copy some remarks of the king on the merits of the famous actor Le Kain, which display a singular propriety of judgment, and acuteness of discrimination.—

"The first time I saw the acting of Le Kain I did nothing but compare him with nature, such as she most frequently presents herself to our senses: I found no resemblance; and accordingly I considered him as an unfaithful, extravagant, and dangerous performer. The second time I saw him, I perceived that he exercised an art, and that this art consisted of rules he had closely studied, and with considerable skill had made them his own. I however could not divest myself of the notion that he followed those rules too strictly, and that he left nature at too great a distance. I am now, as it appears to me, arrived at the true point of view to pass a sound judgment on his per-

formance. Poetry should always take its subject from select nature: this principle should invariably govern dramatic writers, and among these, most particularly writers of tragedy; so that an actor cannot without a violation of the likeness, imitate ordinary nature, such as it every where meets our eye. Still further, the action brought by the poet on the scene is not an action that occurs in common-place society, or in the bosom of a family; it is transposed to a grand theatre, and passed under the eye of nations. What ornament does it not require? And the actor, if he has calculated what is suitable to the scene, will take care not to overlook so important a consideration. We should next inquire if the actor is on the same floor as that from which he is viewed by the spectators? He is not. We see him as it were at a great distance, and in perspective, should he not therefore proportion his action to the circumstance? In *Le Kain* every thing takes a gigantic form, or rather an heroic and colossal form. No doubt he is on a pedestal! His action could be no way different from what it is without becoming awkward, injudicious, inconsistent, and unfaithful. My final declaration therefore is, that he is a great and admirable actor; and I will add, the first I have seen of this description in the walk of tragedy. Till I saw *Le Kain*, I knew not what it was to play tragedy; and I shall read the pieces in which I have seen him perform again with the greater pleasure." P. 448 and 449. VOL. I.

'Mr. T.'s account of the body of Prussian law known by the title of *Code Frederic*, is brief and scanty. We learn however the names of the compilers; and are told that the new digest, though now the oracle of Prussia, was at its promulgation received with murmurs and discontent. It is painful to find, that the anxious endeavours of the royal legislator to abridge the circuitry of litigation, and to simplify the process of his tribunals, was attended with very incomplete success. Though he proscribed the seductions of eloquence and banished attorneys for ever from his courts, he had the mortification to find, that the exclusion of chicanery was more than could be accomplished by human wisdom or vigilance.

His account of the constitution of Prussia is somewhat obscure: and it is not without difficulty that we have traced the following imperfect and broken outline. The interior administration and government of the country is entrusted to a body or college called the grand directory, of which the ministers of every province are members, and to which they are bound to transmit a regular account of the affairs of their department. These ministers are further charged with the execution of all orders issuing from the grand directory. For the reception of these reports, and for the issuing of these orders, a variety of offices is established, by the denomi-

nation of chambers, to each of which is allotted a particular department of the public business. The minister of the war department, the minister for religious worship, the minister for post horses, and the minister of finances, are *ex officio*, members of the directory. This body is only an organ of the supreme executive power: The king is constructively present at all their deliberations, and all their acts and decisions run in his name alone.

With this body the minister for the foreign department is wholly unconnected: all his communications are made immediately to the king, and, like the chancellor, and the ministers of the courts of law, he exercises his functions independent of any but the royal authority.

The financial system of Frederic was simple in its construction, like that of every other nation whose commerce is limited. The vigorous integrity which he exacted from his ministers in this department, may not perhaps be universally admired in this *liberal and enlightened age*; and the fate of the Baron de Gørne may possibly find a powerful degree of sympathy in some of the departments of the public expenditure of Great Britain. This minister had, by permission of Frederic, purchased a valuable fief in Poland, which was to be paid for by instalments; unfortunately the first of these became due at a time when the baron was unexpectedly unprovided: and, what was still more unfortunate, it occurred to him that he might without any serious guilt appropriate to this purpose certain bonds of the Maritime Company, with the full intention, however, of restoring them, the moment his exigencies were at an end. He had soon reason to lament this unhappy mistake: 'On the following Sunday, M. de Ramin, governor of the city, came about sunset with an escort of thirty men to the residence of M. de Gørne, to take his excellency into custody; at the same time taking from him his knife, scissars, buckles, and every thing that could be made the means of doing himself violence. A guard was placed in his hotel, and two grenadiers in his chamber by day and night. He was soon brought to trial: his sentence, which was rigorously executed, condemned M. de Gørne to be stripped of all his titles, degraded from the rank of nobility, and confined in the castle of Spandaw for life; the whole of his property confiscated, and that a crown per day should be allowed him for his subsistence.' P. 129. VOL. 2.

It is scarcely to be expected that we should follow the author regularly to the end of this irregular work, which exhibits a motley and miscellaneous collection of monarchs

and princes, generals and ambassadors, poets, academicians and philosophers, priests, aéronauts, post-boys, and furniture rubbers. In the midst of this group Mr. Dieudonné Thiebault makes no inconsiderable figure; the reader is indulged with very liberal reports of his conversations with the king, of the caution and solicitude with which he avoided every topic that might irritate the impatience, and contradict the prejudices of his majesty, and of the admirable dexterity with which he succeeded in uniting the most respectful demeanor to his master, with a due attention to his own dignity and independence. Throughout the whole performance, there is a spirit of the marvellous simplicity which sometimes sinks towards childish credulity. In particular we could not forbear to smile at his serious expressions of alarm, lest the safety of social order should be exposed to incalculable dangers by the recent invention of balloons; which he apprehends would furnish highwaymen and smugglers with the means of escaping the vigilance of government, and the vengeance of the law! his modesty however forbids him to claim the exclusive merit of this valuable and sagacious prediction. 'I am persuaded,' says he, 'that the same considerations did not escape the mind of Frederic: but he kept them to himself; and they no doubt influenced him in his dislike of that discovery.' P. 77. VOL. I.

Of the translation of this work we cannot speak but in terms of marked censure. It is executed throughout with unpardonable carelessness, and is disfigured in many passages with the most daring gallicisms. It would be needless to particularize the numberless disgraceful sentences that we have in view, neither shall we attempt to pronounce what share of the guilt belongs to Mr. Thiebault and what to the person by whom he has been done into English.

ART. II.—*The Spirit of Discovery, or the Conquest of the Ocean. A Poem, in five Books: With Notes, historical and illustrative. By the Rev. W. Lisle Bowles. 8vo. 9s. Cadell and Davies. 1804.*

MR. Bowles, in his preface, deprecates all unfairness of criticism, and begs that opinions upon the faults of his poem may be conveyed in no other language than that of a gentleman: and in this he is right: for the former is inexcusable, and the latter unnecessary. Personalities of every kind are entirely out of place in a critique which is intended to meet the public eye, as it is the work, not the man, with

which we are concerned. Nevertheless, such is the poverty of human language, that most of the expressions of praise or dispraise usually applied to books, are primarily applicable to authors. We have perpetual occasion to tell our readers, that a performance is dull or stupid. But as dullness and stupidity are, strictly speaking, qualities of persons, not of books, we thus incur the imputation of being so unmannerly as to attribute these qualities to the writers themselves. To those of our readers who disapprove all asperity of reprehension, we would recommend two further considerations. In the first place, of what value is even just praise from him who does not blame (and that too with energy) where blame is due? secondly, is not a polite *inuendo* often more effectual to stamp the demerits of a work, than an unreserved display of its beauties and defects? Professor Porson, in his letters to Archdeacon Travis, adduces a passage from Gibbon, in which the bitterest sarcasms are wrapped up in the most courteous form of words imaginable; and we believe it holds good in critical disquisitions as well as in the gossip of the tea-table, that the true style of defamation is that in which 'more is meant than meets the ear.' In a word, judging from our own feelings, we cannot but think that the majority of authors would beg with Ajax rather to perish in the light of day, than die by inches under the cruel candour which 'just hints a fault and hesitates dislike.'

Having premised thus much to prevent misinterpretation, we are now compelled by truth to state our opinion that Mr. Bowles's poetry, hitherto published, though it may boast beauties of a very superior order, though it manifest a large portion of genuine feeling, a copiousness of poetical language far above mediocrity, with a richness and versatility of fancy sometimes approaching even to juvenile luxuriance, is yet tinged with one fault—the very worst, of which a sentimental poet can be guilty, since it most effectually bars up the avenues that lead to the heart—a fault, which is not the less culpable in itself, because it forms the prevailing feature of nine-tenths of the poetry of the present day—we mean, affectation. In vain shall genius and fancy spread out their nectared sweets, where this baleful power presides. She comes down, like a harpy, upon the banquet, scatters her sickly egotisms and forced compounds, and turns every thing she touches to loathing. It has often fallen in our way to read poetry replete with original and beautiful conceptions happily expressed, in short, possessing every claim to our highest admiration—save one. Marks of affectation perpetually occurring, all that pleasure which we otherwise should

have enjoyed, was swallowed up in one mingled sentiment of indignation and regret. It would be difficult to single out the modern English poet in whose performances more or less of this leaven is not to be found. Mr. Hayley's poetry (for we say nothing of his prose) has as little of it as any modern poetry which we at present recollect, and, though remarkable for a heavy mediocrity, yet in this respect it is not very culpable. In our opinion, a tolerably chastised taste working after a just model, even though it possess no other recommendation, is at all events deserving of some degree of praise in the present times; and it was with these sentiments strongly impressed upon our minds, that we treated the *Triumph of Music* with such lenity in a former number. But to return to our subject—this love of affectation is not imputable so much to our poets, as to their readers, or to the vitiated taste of the age in general. The native language of simple feeling is exhausted or obsolete: something new is required; and accordingly we seek for novelty in quaintness. In a word, what Johnson observed of the philosophy of his day may be applied, *mutatis mutandis*, to the poets of our own: 'truth is a cow which will no longer yield them milk, and so they are gone to milk the bull.'

To a large class of readers, we doubt not, this will appear a hard saying, and especially so to the 'irritable race.' And yet there is nothing new or unusual in this fate of the muses. Poetry, like states and like man himself, has her progress, her acmé, and her decline. The characteristic of poetry in its first stage is, for the most part, wildness; in its second, simplicity; in its third, correct elegance; in its fourth, excessive refinement and meretricious decoration. Ossian will exemplify the first; our old ballad-writers the second: Pope, Goldsmith, Gray, &c. the third; Darwin, together with

'Southey, and Coleridge, Lloyd, and Lamb and Co.'

and a hundred others, the fourth. At last, sick of superfluous ornament, and greedy after something new, we look back very naturally to the point whence we set out, and place before us the earliest poets as the models of all excellence, because they are, in manner as well as in time, the most remote from ourselves. Hence, the ballad style comes once more into vogue, and a spurious wildness and false simplicity take their turn. But alas! a copy will ever betray some secret mark by which it will be known to be but a copy. A superinduced simplicity always wears a certain simper in her smile and a lisp in her speech, which distinguish her from her original. And thus we arrive at the fifth and

last stage of poetry, the characteristic of which is affectation of simplicity—a sort of ‘second childishness,’ very different from the first, and well deserving to be rewarded with ‘mere oblivion.’

In making the above remarks we have not had our eye on Mr. Bowles in particular, but on the whole croud of modern sonnet-mongers and ballad-mongers in general, the *cruda elegidia* of the day. The reason of our introducing them on the present occasion is, that in Mr. Bowles our regret has been the greatest, not because in him this false taste is most conspicuous (on the contrary, several occur this moment to our minds who have carried it much further), but because in his case there has been more to lose than in the generality. His genius was made for better things. The vulgar face daubed with artificial red and white may pass by without exciting any emotion beyond disgust; but true native loveliness disguised by paint, moves the deepest regret. We ought, however, in justice, to add, that Mr. B. in awakening this ‘longer and louder strain,’ has in part emancipated himself from this error, or at least its effects are not so conspicuous as in his sonnets, &c. being somewhat shaded by the dignity of the epic veil. Nevertheless it still breaks out here and there. But of what use is it to adduce passages of this nature in detail? to readers of a pure unadulterated taste, it is needless; while to those who fancy that they have a fine relish for every kind of sentimental frippery, it will be labour thrown away.

In an extended performance, like that before us, it is evidently the critic's office to consider its merits principally as a whole, and afterwards (if it deserves this attention) to descend to its component parts. In the former view Mr. Bowles's chief praise will be found to consist in variety. His theme, at first sight, bears (like the ocean of which it treats) the appearance of unfruitfulness and uniformity. But by scattering here and there a little fiction, a little sentiment, and a little morality, he has infinitely diversified it, and (what is more) his morality, sentiment, and fiction appear to flow naturally from his subject; not, as is often the case, to be pressed into its service. The story of Anna D' Arfet, whose tomb is discovered in the island of Madeira by Zarco, is a striking instance of this kind of beauty. After being tossed about in stormy and trackless seas, the representation of scenes of social tenderness comes to the heart with double effect. The dazzled eye reposes with greater pleasure upon the ‘soft green of the soul.’ Indeed the tale itself is told with all that plaintive sweetness with which Mr. B. knows so well

how to touch the keys. But though it is itself a diamond of the first water, its grand excellence consists in the skill with which it is set. It is impossible, however, to read this episode without regretting the unmusical roughness of the hero's name, which the poet has not much mended by placing it in the most conspicuous part—the beginning of a verse :

' Accomplish'd, gen'rous, gentle, brave, sincere
Robert a Machin.'

Another instance, not less happy, of diversification, is the apostrophe to Great Britain, at the commencement of the 3d book, which we shall extract.

' My heart has sigh'd in secret, when I thought
That the dark tide of time might one day close,
England, o'er thee, as long since it has clos'd
On Ægypt and on Tyre : that ages hence,
From the Pacific's billowy loneliness,
Whose tract thy daring search reveal'd, some isle
Might rise in green-haired beauty eminent,
And like a goddess, glittering from the deep,
Hereafter sway the sceptre of domain
From pole to pole ; and such as now thou art,
Perhaps NEW-HOLLAND be. For who shall say
What the OMNIPOTENT ETERNAL ONE,
That made the world, hath purpos'd ? Thoughts like these,
Though visionary, rise ; and sometimes move
A moment's sadness when I think of thee,
My country, of thy greatness, and thy name,
Among the nations ; and thy character,
(Though some few spots be upon thy flowing robe)
Of loveliest beauty : I have never pass'd
Through thy green hamlets on a summer's morn,
Or heard thy sweet bells ring, or saw the youths
And smiling maiden of the villagery
Gay in their Sunday tire, but I have said,
With passing tenderness, " Live, happy land,
" Where the poor peasant feels, his shed though small,
" An independance and a pride, that fills
" His honest heart with joy—joy such as they
" Who croud the mart of men may never feel."
Such, England, is thy boast : when I have heard
The roar of ocean bursting round thy rocks,
Or seen a thousand thronging masts aspire,
Far as the eye could reach, from every port
Of every nation, streaming with their flags
O'er the still mirror of the conscious Thames ;
Yes, I have felt a proud emotion swell

That I was BRITISH-BORN; that I had liv'd
 A witness of thy glory, my most lov'd
 And honour'd country; and a silent pray'r
 Would rise to heav'n, that fame and peace, and love
 And liberty, would walk thy vales, and sing
 Their holy hymns; whilst thy brave arm repell'd
 Hostility, e'en as thy guardian rocks
 Repel the dash of OCEAN; which now calls
 Me, ling'ring fondly on the river's side,
 On to my destin'd voyage; by the shores
 Of Asia, and the wreck of cities old,
 Ere yet we burst into the wilder deep
 With Gama; or the huge Atlantic waste
 With bold Columbus stem; or view the bounds
 Of field-ice, stretching to the southern pole,
 With thee, benevolent, but hapless Cook!

One or two peccadillos might be observed in the above extract both with respect to grammar and euphony. But we leave these bones to be picked by the critics who 'live on syllables.' Neither will we stop to notice some few traits of that fault which we began with reprobating, because (as we there observed) those who cannot *feel* such traits will not be persuaded by any thing we can say, that they exist at all. We cannot, however, pass over the trick by which Mr. B. slides, or rather jumps back to his subject. The word *ocean*, it seems, reminds him what he ought to be about, and thus we are borne away, (*quasi per saltum*, as a mathematician would say) to the subject of discovery by sea. All this is too technical and studied, and it would have been better to use a lyrical abruptness than to put us off with this transparent artifice. In his analysis, indeed, Mr. B. tells us that it is the consideration of her (England's) '*naval opulence* which carries us back to the subject we had left, namely—the fate of Tyre.' This opulence is indeed referred to in the mention of the 'thousand thronging masts,' a few lines before: but still we contend that the hinge upon which the transition immediately turns, is the casual occurrence of a word. A sorry trick. It puts us in mind of an anecdote related of a famous teller of good stories, who, wanting to introduce in conversation a story concerning a gun, cried out suddenly—'Hark! a gun! By the bye, now you talk about guns, I recollect a very droll story concerning one.' The cases of Mr. B. and the humourist are nearly parallel.

Mr. B. has admitted too many of those lesser Ovidian graces, which may well suit with the 'brief sonnet,' but ought to be very sparingly introduced into a longer and more elevated

poem like the present. The spangles, which could add brilliancy to a fan, Mr. B. has stuck upon a pyramid. As one instance of this kind we may cite the very frequent introduction of that sort of movement where a word of one syllable concludes a foot, and another begins the next, by which for the most part the substantive, always an emphatical word in common conversation, *leans* as it were upon its preceding adjective. The thing is easier to be apprehended by an example than by explanation.

' So shines a good deed in a naughty world.'

Shakespeare.

' The green banana gently waves

Its long leaf.'

Bowles.

It would be useful to have some name for this peculiarity of English verse, and, until a better is invented, we would propose that of the *noun enclitic*. When introduced sparingly and with judgment, it is capable, besides adding variety to the rhythm, of giving a great charm to sentiments of simplicity and pathos. What ear is so obtuse as not to perceive this effect in the above line from Shakespeare? In a word, we by no means condemn this usage altogether: we only contend that, as it rather borders on the prettinesses of poetry, it should be dealt out with caution, particularly in a poem rising to epic dignity. Mr. B. is lavish of it *usque ad nauseam*.

Another point upon which our taste differs from Mr. Bowles's is the effect of *repetitions*. We will lay an instance or two before the reader.

' Stilly the streams

Retiring sound; midnight's high hollow vault
Faint echoes; stilly sound the distant streams. p. 9.

' Where scarce the patient camel scarce endures
The long long solitude,' &c. p. 51.

' The long coast varies as they pass, from cove
To sheltering cove, the long coast winds away.' p. 53.

We deny not that the above passages (particularly the first,) possess high poetical merit, that sort of merit which the Greeks call *ἔναργεια*, vividness. By a judicious selection and arrangement of circumstances, by the flow of the verse, and by the aptness of the expressions, they produce such lucid conceptions as approximate to the force of actual impressions upon the senses. But true critical acumen, applied to eloquence or poetry, consists in abstracting

and analysing the pleasures compounded of different ingredients. Most readers, like those whom Sterne compliments, if they are but pleased with what they read, neither know why, nor care wherefore. Satisfied with enjoying the effect, they do not concern themselves about the cause. And this may perhaps be sufficient, where amusement is all in all. But, where it is required to appreciate merit, it is necessary to sift our enjoyments a little more carefully. We say, then, that while we acknowledge the beauty of the above passages and many others of the same species, the gratification which we receive from the perusal of them arises *not* from the repetition, but from other concomitant circumstances. Nay, we go farther still: our gratification resulting from them on other grounds is even abated by the evidence of premeditation and art in this recurrence of the same phrase. Superadded to which, it carries with it no small air of (we wish we could avoid the word) affectation.

In this case as in the preceding, we must add that it is not every sort of repetition which we dislike. It is not the thing itself, so much as the *manner*, to which we object. There are two classes of readers of poetry who, we foresee, will reject our marks upon repetitions and the noun enclitic, as absurd. First, those who judge by rule, not by feeling; who, because in many instances of our best poets these figures add force and pathos, conclude that it must be so at all times and on all occasions. Secondly, a much larger body of dissentients will consist of those who, when they meet with any quaintness of phrase or measure, bethink themselves for a moment what effect was intended, and then through a fond partiality to themselves imagine that from a congenial sensibility they enter completely into the spirit of the poet, and look upon all who confess their own inability to be pleased, as vulgar souls formed of coarser materials and cast in a ruder mould. *As for the former set of critics, we leave them to their Aristotle, and the latter

‘Discipularum inter jubeo plorare cathedras.’

Two things yet remain to be discussed, the plan and the versification. Mr. B. is particularly solicitous that the connection of the different parts of his poem should be clearly apprehended, and to this end has prefixed a short analysis of the whole, thinking (he adds) ‘that self-defence almost required it, lest a *careless* reader might charge him with *carelessness of arrangement*.’ This outcry is as old as Horace, who tells us that the poets of his time were apt to complain of their readers’ dullness of vision in not discerning the fine

thread of their compositions—'tenui deducta poemata filo.' It may be pleaded, however, on the other side, that this thread may be spun too fine, and in that case poets are not to expect readers to view their works with a microscopic, but with the natural eye. In the present instance we have taken more than usual pains that no room for complaint may lie against us.

It is evident at first sight that the great difficulty attending the theme which Mr. B. has chosen, lies in the isolated unconnected nature of his materials. In ages and countries far removed, different voyages of discovery have been made with different designs, forming each a several action, and altogether independent upon one another. The question then naturally occurs—How are these to be linked together, and what is to be their bond of union? A short extract from the author's introduction will acquaint the reader with his view of this difficulty, and how he has endeavoured to surmount it.

'I need not perhaps inform the reader, that I had before written a Canto on the subject of this poem; but I was dissatisfied with the metre, and felt the necessity of some connecting idea that might give it a degree of unity and coherence.

'This difficulty I considered as almost inseparable from the subject; I therefore relinquished the design of making an extended poem on events, which, though highly interesting and poetical, were too unconnected with each other to unite properly in one regular whole. But on being kindly permitted to peruse the sheets of Mr. Clarke's valuable work on the History of Navigation, I conceived (without supposing *historically* with him that all ideas of navigation were derived from the ark of Noah) that I might adopt the circumstance *poetically*, as capable of furnishing an unity of design; besides which, it had the advantage of giving a more serious cast and character to the whole.'

With this plan before him, his poem opens with a beautiful description of the cessation of the deluge, after which Noah is informed partly by a vision and partly by a subsequent conference with an angel on the top of Ararat, here supposed to have been the Indian Caucasus, of the extent of Navigation, and the blessings and miseries which should result from it among his posterity. To the Cuthites, the early inhabitants of the Ethiopian Mountains near the Red Sea, and the immediate descendants of Ham, is assigned the glory of first having 'gone down to the great sea in ships,' and Ammon is made the first who ventures out of the Red Sea into the main ocean. Phœnicia next takes up the palm of naval excursion. The founder of Alexandria first conceives the idea

of establishing a vast maritime empire, and proceeds in his march of conquest as far as the mountains of Caucasus where the ark rested. A Brahman is here introduced, who in a prophetic song to the conqueror relates the history of the deluge. His farther march (we use Mr. Bowles's words) towards the holy spot is deprecated: his best glory shall be derived from the sea and from uniting either world in commerce. Alexander is animated with the idea; and his fleet under Nearchus proceeds down the Indus to the sea. This forms a middle, connected with the account of the deluge in book the first. From this point we pass on to the modern discoveries of the Portuguese, the Spaniards, and the English, till we arrive at the time of Cook, 'who first determined the proximity of America and Asia.' This circumstance, (says Mr. B.) leads us back to the point whence we set out—the Ark of Noah; and hence we are partly enabled to solve what has been for so many ages unknown, the difficulty respecting the earth's being peopled from one family. The poem having thus gained a middle and an end, &c. We have nothing to object to this plan, except its pretensions to a beginning, a middle, and an end. As a series of events, connected with the history of navigation, in which occasional reference is made to the preservation of the human species in the ark, and to their subsequent dispersion, it is unobjectionable. But that from this occasional reference the poem derives any shadow of totality or unity, strictly so called, we cannot allow. As well might a person stretch a cord from St. Paul's to the Monument, and then assert that the two buildings formed one regular whole. The truth is, that the different discoveries of navigators, when treated of in one poem, refuse any closer coherence than what arises from their being so many successive approximations to one great end, the complete knowledge and mutual intercourse of all the habitable globe. Mr. B. may attempt to string them upon the ark. But the above-mentioned is surely the only kind of unity which the subject admits, and consequently which the poet needs attempt, or the reader can justly require. At the same time it would be the veriest pedantry on account of this necessarily limited power of coherence in the parts of a subject to refuse it the embellishments of poetical language. On the contrary, Mr. B. himself, how much soever he seems in his ideas of unity to be misled by names and sounds, has experimentally proved that the progress of nautical discovery, is a theme capable of being detailed with a large portion of interest, animation, and spirit.

We shall now speak a few words on Mr. Bowles's versification,

To say merely that a poet writes in blank verse is to say nothing; for this kind of metre admits almost as many subordinate modifications as what is called the style of writing in prose. Can any thing for instance be more different than the blank verse of the *Paradise Lost*, the *Seasons*, the *Night-Thoughts*, and *Colman's Terence*? Blank verse is an organ containing an infinite variety of stops, of which Milton is the only one that ever knew how to open the diapason, and to him all the rest are scarcely worthy to blow the bellows. Mr. B. has been complimented by a contemporary poet (Mr. Coxe) with writing Miltonic verse. This is high praise and must be taken *cum grano salis*. Yet, if by Miltonic verse we may be permitted to refer to those parts of the *Paradise Lost*, which aim rather at Doric sweetness than at sublimity, and if in Mr. Bowles's poetry we might pick and choose, we could almost subscribe to it. Mr. B. has a just and fine ear for metrical harmony. His poetical vocabulary also is equally copious and choice. In the more elevated parts of his poem he does not seem so much at home. There is in these an appearance of forced grandeur, a sort of tip-toe sublimity. We see the instrument strained to a higher pitch than what suits with its natural tone. We see the lion, not rending his foe, but lashing himself with his tail. Perhaps the reader does not yet exactly apprehend the distinction which we wish to draw. The sublimity then of Milton and of Mr. B. seems to differ in kind (how much in degree, we will not determine) much as the eloquence of Demosthenes differs from that of Cicero. In Demosthenes the *subject* occupies the attention; in Cicero, the *art* of the speaker: or as Fœnelon admirably describes it, the audience of the latter cried out 'O le bel Orateur!' The Athenians, 'Allons, battons Philipe!'

We shall now present our readers with two passages of no common merit, though they are by no means free from the faults upon which we have sufficiently commented. The first shall be the description of Noah and his family leaving the ark.

' See from their sad abode,
At Heaven's dread voice, heard from the solitude,
As in beginning of created things,
The sad survivors of a bury'd world
Come forth; on them, though desolate their seat,
The day looks down as sweet, as lo the sun,
That to the West slopes his untir'd career,
Hangs o'er the water's brim. The aged Sire,
Now rising from his evening sacrifice,
Amid his offspring stands, and lifts his eyes,
Moist with a tear, to the bright bow: The fire
Yet on the altar burns, whose trailing fume

Goes slowly up, and marks the lucid cope
Of the soft sky, where distant clouds hang still
And beautiful. So placid Evening steals
After the lurid storm, like a sweet form
Of fairie following a perturbed shape
Of giant terror, that in darkness strode.
Slow sinks the lord of day; the clust'ring clouds
More ardent burn; confusion of rich hues'
Crimson, and gold, and purple, bright inlay
Their varied edges; till before the eye,
As their last lustre fades, small silver stars
Succeed; and twinkling each in its own sphere,
Thick as the frost's unnumber'd spangles, strew
The slowly-paling heav'ns. Tir'd Nature seems
(Like one, who struggling long for life, had beat
The billows, and scarce gain'd a desert crag)
O'er-spent to sink to rest: the tranquil airs
Whisper repose. Now sunk in sleep reclines
The Father of the world; then the sole moon
Mounts high in shadowy beauty; every cloud
Retires, as in the blue space she moves on
Amid the fulgent orbs supreme, and looks
The queen of heav'n and earth. Stilly the streams
Retiring sound; midnight's high hollow vault
Faint echoes; stilly sound the distant streams.' *pp. 8, 9.*

The other passage is an allusion to the victories of Britain
in the Mediterranean.

' Heard ye the thunders of her vengeance roll,
As NELSON, through the battle's dark-red haze
Aloft upon the burning prow directs,
Where the dread hurricane, with sulph'rous flash,
Shall burst unquenchable, while from the grave
Osiris AMPLER seems to rise? Where THOU,
O Tyre, didst awe the subject seas of yore,
ACRE e'en now, and ancient CARMEL hears
The cries of conquest: mid the fire and smoke
Of the war-shaken citadel, with eye
Of temper'd flame, yet resolute command,
His brave sword beaming, and his cheering voice
Heard mid the onset's cries, his dark-brown hair
Spread on his fearless forehead, and his hand
Pointing to Gallia's baffl'd chief, behold
The British Hero stand! Why beats my heart
With kindred animation? The warm tear
Of patriot triumph fills mine eye! I strike
A louder strain unconscious, while the harp
Swells to the bold involuntary song.'

p. 65.

We may here observe that Mr. B. introduces his lyrical

compositions with judgment. They produce the desired effect of diversifying the poem. Yet, considered as separate odes, they do not in our opinion form the happiest parts of the work. They have too much Bacchanalian wildness.

Of the smaller pieces at the end of the volume, the one which pleased us the best, is the Ode on the Harp and Despair of Cowper.

ART. III.—*Dissertations, Essays, and Sermons, by the late Rev. and learned George Bingham, B. D. Rector of Pimperm and Critchill, Dorset; and many Years Fellow of All Souls College, Oxford. To which are prefixed, Memoirs of his Life, &c. by his Son, Peregrine Bingham, LL.B. late Fellow of New College, Oxford; Rector of Radclive, Bucks; and late Chaplain of his Majesty's Ship Agincourt. In two Volumes. 8vo. Rivingtons. 1804.*

ART. IV.—*A Sequel to, or a Continuation of the Memoirs prefixed to the Works of the late Rev. and learned George Bingham, B. D. or a Defence of the Conduct of his Successor, the present Incumbent of Long-Critchill, with More-Critchell annexed, against the unfounded Insinuations conveyed to the Public through the Channel of these Memoirs, addressed to the Clergy of the County of Dorset, by the Successor. 8vo. Longman. 1805. (Delivered gratis.)*

TO collect together, and to publish in one body, the scattered productions of writers whose exertions have deserved any portion of public approbation, is a work of so useful a nature, that any instance of its occurrence is always regarded by us with pleasure. The two volumes which are now before us, have this claim to our favour, for a part of their contents has done good service in times past; the larger portion, however, is new, and has therefore the same demands upon our attention which are due to the new performances of living authors.

The Memoirs prefixed to this complete collection of the works of the Rev. George Bingham, commencing with accounts of his family at so early a period as the thirteenth century, inspired us with the hope, that when we should once reach the times of their proper subject, we should be gratified with an ample and satisfactory detail of his life and transactions.

‘Sed gemino bellum Trojanum orditur ab ovo.’

The most interesting particulars which we are enabled to

gather from these memoirs, and that not without some difficulty, are, that George Bingham, the 6th son of Richard Bingham, Esq. and Philadelphia, daughter of Sir John Earle, knight, Chancellor of the Exchequer, was born Nov. 7th, 1715, at Melcomb Bingham, in the county of Dorset; that he was at twelve years of age sent to Westminster school; that he was upon the foundation; was, before the age of seventeen, elected off to Trinity College, Cambridge, but entered a Commoner at Christ Church, in Oxford; that he was, within four years from his matriculation, elected a Fellow of All Souls College, where he became intimate with Mr. Blackstone (afterwards Judge Blackstone) and other men of learning and respectability; that after the death of the Rev. Christopher Pitt, the translator of Virgil's *Æneid*, he was presented by Mr. George Pitt (the late Lord Rivers) to the rectory of Pimperm in Dorsetshire; that he married, and had three children; that in the year 1756 he became a widower; was afterwards presented by Sir Gerard Napier to the rectory of More-Critchil; that he went to reside there; but from the unhealthiness of the situation, was obliged to return to his former residence at Pimperm; that he assisted Mr. Hutchins in compiling his *Antiquities of Dorset*; that he had a dispute with one of his parishioners respecting tithes, in consequence of which his rights were confirmed to him by a legal decision, and he never had another; that in 1772, he published (anonymously) a short treatise on the Millenium, at which time a great part of the *Dissertationes Apocalypticæ* was written, but not published; and in 1775,* (with his name) a Vindication of the Doctrine and Liturgy of the Church of England, occasioned by the Apology of Theophilus Lindsay, (Q. Lindsey?) that the Essay, entitled *Παυλος εν Αθηναϊς* was written in 1782; that in the preceding year he declined the offer of an appointment to preach the Warburtonian Lecture; and that he died at Pimperm, beloved and lamented, the 11th of October, 1800, in the 85th year of his age.

In p. 56 of the Memoirs, we are presented with what is called a 'classical and truly characteristic epitaph' upon him, 'written by the Rev. P. Bingham.' We are tempted to ask, whether this be the same gentleman whose name is subjoined to the Memoirs, and who is mentioned in the title-page as their author. If so, our readers will not omit to notice this very ingenious exemplification of the old *laudaria laudato viro*, in quite a new signification.

The account which is given (p. 78) of his declining to

* Not in 1775, but in 1774. Rev.

preach Bishop Warburton's Lecture, is perhaps the most interesting part of the Memoirs. It has also an intimate connexion with his principal effort as a man of letters, the *Dissertationes Apocalypticæ*.

Before we quit the Memoirs, we are invited to take some notice of the continuation of them, which proceeds from the Rev. G. Marsh, Mr. Bingham's successor at Critchill. The subject of this sequel is of too private a nature to enter much within our province. It may be sufficient to say, that after a perusal of Mr. Marsh's story, and the insinuations against him which are contained in the Memoirs, we do not see but that the letter from the Bishop of Bristol, his diocesan, (p. 111, 112) must have great weight in vindicating his character from any odium which those insinuations may have brought upon it.

The *Dissertationes Apocalypticæ*, which follow the Memoirs, occupy the remainder of the first volume. They extend to about 480 pages, and consist of detached dissertations, about twenty in number, upon many of the principal parts of the Apocalypse. The investigations and arguments, which will be accounted most interesting, (we state them in the order in which they arise) are, that St. John the Evangelist was the author of this book; the nature and origin of prophetic language; a sketch of the general scope and contents of the Apocalypse; that papal Rome is not Anti-Christ, but that Mahomet is; that Constantinople, and not Rome, is the prophetic Babylon; that the Millenium is not past, nor yet begun; and that neither the *Man of Sin* of St. Paul, nor his 'latter times,' (1 Tim. iv. 1) do, when fairly interpreted, confirm the theory of those expositors who refer the terms Anti-Christ and Babylon to the capital of the Western empire.

These several subjects, with others of subordinate importance, are treated by Mr. Bingham in a way which is well calculated to conciliate the respect of his readers. His learning and industry are very creditable; and whatever may be our opinion of the justness of his conclusions upon some of the very difficult and mysterious questions which he has agitated, all, we think, must agree in approving of his candour, and in acknowledging that he is free, in the conduct of his arguments, from those marks of a heated and too creative imagination, which have so often disgraced the commentators on the book of the Revelation. The *Dissertationes Apocalypticæ* is a volume to which future expositors of that part of the sacred writings will do well to resort. In the mean time, we are still of opinion, that to the generality of

private Christians, we cannot, even now, give any better counsel than to suspend their judgments; to wait for the day when God shall reveal even this unto us; and rather than inflame their zeal by aggravated inferences from scriptures, which are yet of doubtful interpretation, to gather, so far, and so long as the reasonableness of those doubts may seem to justify them, a lesson of moderation and charity: For 'prophecies in our interpretation of them may fail; but charity never faileth.'

In his dissertation on the *Man of Sin* (2 Thes. ii. 3) which Mr. Bingham understands to imply the whole Jewish nation, previously to the destruction of Jerusalem, we find the following minute and valuable observations, which may afford an useful and honourable example of the critical talents which the reader may expect to see displayed in many parts of these dissertations. We are led to the choice of this specimen, because it refers to passages of Scripture, the interpretation of which has much divided the commentators of all ages, and to which the public attention has been lately called afresh by Mr. Nesbit, in more than one publication, and by some other writers.

'Should the propriety of this interpretation be questioned by any because the day of Christ is here said to relate to the catastrophe of the Jewish state, and not to the day of judgment, let them strictly examine our Lord's account of this matter, as it is recorded by three of the evangelists. The expressions here are Παρρησια το Κυριου. Ἡμων επισυναλώη-εν' αυτον. (2 Thes. ii. 1.)

Ἡ ἡμερα το Χριστου. (2.)

Αποκαλυφθησεται ὁ ανομος, ὃν ὁ Κυριος αναλωσει τῷ πνευματι το σοματιος αυτου, και καταλυσει τη επιφανεια της παρρησιας αυτου. (3.)

Parallel to these are the words of St. Matthew.

Τι το σημειου της σης παρρησιας, και της συνιλητας το αιωνος; (Matt. xxiv. 3.)

Δια το πληθυνθηναι την ανομιαν, (abstract. ανομος concret.) (12-)

Το τελος. (14.)

Ἵσπερ γαρ ἡ ασραπη κ. τ. λ. εἰως εἶσαι και ἡ παρρησια το υἱε το ανθρωπου. (27.)

Ὅπου γαρ εἰαν η το πνευμα, εκει αναχθησονται αι αιλοι. (28.)

This last verse is allowed to allude to the Roman army, whose ensign was an eagle. And this strongly indicates what was indeed verified by experience, that this destruction of the Jews was not confined to their own city or country, but should extend to them wherever they were, throughout the Roman empire. They therefore of Thessalonica were personally interested in the event of these prophecies.

Ὁφθαλμοι τον υιον κ. τ. λ. μετὰ δυναμειως και δοξης πολλης. (30.)

Και αποστείλει τας ἀγγέλους αὐτοῦ, καὶ ἐπισυναξέτωι τας ἐκκλησίας αὐτοῦ, *corresponding with 2 Thes. ii. 1.*) (31.)

Οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἵνα ἂν πάντα ταῦτα γένηται. (34.)

Ποῖα φυλακὴ ὁ κλητὴς ἐρχεται, (compared with 1 Thes. v. 2.) (43.)

Saint Mark nearly uses Saint Matthew's words; only informs us that the disciples who inquired into these things, were Peter and James and John and Andrew; and what they express in St. Matthew by *the sign of his coming, and the end of the world* in St. Mark, is *Τι το σημειον ὅταν μελλῃ πάντα ταῦτα συντελεσθαι* (ch. xiii. 4.); when therefore the total destruction of the temple took place, then, according to our translation of St. Matthew's words, was the end of the world. And it may not be impertinent to observe in this place, that St. Mark writ after St. Matthew, and with his gospel before him; when therefore he altered the expression, he intended either farther information, or greater perspicuity, as here, *συντέλεια το αἰῶνος* might be mistaken; but St. Mark's could never be by any who had considered the foregoing words.

Some expressions also in St. Luke deserve well to be noted.

Καὶ ὁ καιρὸς ἤγγικε, spoken by the false Christs. (Luc. xxi. 8.)

Ὅταν δὲ ἀκησῇ πολέμους καὶ ἀΚΑΤΑΣΤΑΣΙΑΣ, μὴ πτοηθῇ· δεῖ γὰρ ταῦτα γίνεσθαι πρώτον, ἀλλ' ἐκ ἐνθεν τὸ τέλος. (9.)

Grotius says, 'Sæpè illud observare est iisdem vocibus uti Paulum, quibus utitur Lucas,'* and Mr. Townson, in his Discourses† on the four Gospels, produces different instances of agreement in language between them. Bishop Atterbury was of opinion, (as appears by his Epistolary Correspondence lately published‡) that 'The brother whose praise is in the Gospel,' is spoken by St. Paul of St. Luke; and that his written gospel is referred to: from whence it must follow, that St. Luke's gospel was written before St. Paul's second Epistle to the Corinthians. And is there not an expression in St. Paul's first Epistle to the Thessalonians, which might induce us to think St. Luke's gospel there referred to; and consequently antecedent to his writing that epistle from Corinth, A. D. 52, according to Mill's chronological tables from Fabricius, as it stands at the end of Bowyer's quarto edition of the New Testament. St. Luke introduces our Lord as saying *Τὸ δὲ γινώσκειτε* (cap. xii. 39.) plainly relating to the day of the Lord coming as a thief in the night; which St. Paul advances with *Αὐτοὶ γὰρ ἀκριβῶς οὐδαίε* (1 Thes. v. 2.); and where could they so exactly know it, as from a written gospel? St. Matthew, it is true, says as much, and in nearly the same words: but let us remember that St. Luke's gospel was chiefly intended for the gentile converts; and according to the above mentioned table, even St. Matthew's was not written before the year LXI. which surely is a mistake, and there is certainly greater propriety in understanding *ακριβῶς* of a *written*, rather than

* Ad Luc. cap. xxi. 34.

† Disc. VI. sec. ii. § 8.

‡ 1704.

the preached word. But settle this as you please, whether St. Paul writ before or after St. Luke, the same conclusion is to be drawn, that from similarity of expression, we may fairly argue similiarity of subject; and as Luke xxi. 34. plainly referred to the destruction of Jerusalem, so also did St. Paul, 1 Thes. v. 3. and that the *Χρονοί και καιροί* of the latter is to be understood of the *ἡ ἡμέρα ἐκείνη* of the former; and I need not repeat that this is the passage referred to, and this the *ἡμέρα τοῦ Χριστοῦ* in the second epistle, ch. ii. 2.

I cannot but compare some passages in the epistles to the Thessalonians on which we are now discoursing with the expressions in St. Luke above cited. They seem to have fallen into the very error which our Lord had warned his disciples of: They who were to come in his name would say *ὁ καιρὸς ἤρπικε*, but our Saviour encourages his disciples *μὴ πλανηθῆτε* (v. 8, 9.) Saint Paul earnestly entreats his converts *μὴ θροεσθαι ὡς ὅτι ἐνεσηκεν ἡ ἡμέρα τοῦ Χριστοῦ*. (2 Thes. ii. Our Saviour says, *βλαπτέ μὴ πλανηθῆτε*, (Luc. xxi. 8.) St. Paul, *Μή τις ὑμᾶς ἐξαπατήσει καὶ αὐτὸς μὴδενα τρῶπον*, (2 Thes. ii. 3.) Our Saviour adds *οὐκ ἀκαταστάσις γινέσθαι πρῶτον*, (Luc. xxi. 9.) St. Paul pursues his argument in great similitude of expression, *Ὅτι εἰ καὶ μὴ ἔλθῃ ἡ ἀποστασία πρῶτον*. As if he had said, The great revolt, those commotions foretold by our Saviour are not yet come to pass. Our Saviour proceeds—Before these insurrections take place, *they will lay hands on you and persecute you*, (v. 12.) This was the state of the Christian church in Thessalonica. He adds, *and when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh*, (v. 28.) Do they not receive from the Apostle the same consolation? *It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels—taking vengeance ἐκδοσὶς ἐκδικήσεως on them that know not God* (2 Thes. i. 6, 7): agreeable to the expression in St. Luke, *Ὅτι ἡμεῖς ἐκδικήσεως ἀνταί εἰσιν*: and that this part of the epistle relates not to the final coming of Christ one expression seems to evince, *When he shall come to be glorified in his saints, and to be admired of all them that believe in that day*, (v. 10.) For in THAT DAY faith shall be lost in certainty, 'When that which is perfect is come, then that which is in part shall be done away.' (1 Cor. xiii. 10.)

The second volume opens with the vindication of the doctrine and liturgy of the church of England against Mr. Lindsay, which extends to the 110th page. Next to this follows, (P. 111—158) the *Παῦλος ἐν Ἀθήναις*, consisting of desultory remarks on that part of the Acts of the Apostles which relates to St. Paul's visit to Athens. The remarks contain, perhaps, nothing which can be called new, but they will be read with pleasure by those who are gratified by learned and sensible illustrations of Scripture. After this follows (p. 160—244) a translation and notes upon the Song of Solomon.

The volume is concluded by four select Sermons, the third of which, on the doctrine of eternal punishments, occasioned by Bishop Newton's dissertation on that subject, is the most important and valuable.

On the whole, Mr. Bingham is a respectable writer of the second class; and the pains which the Rev. Peregrine Bingham has taken in procuring the publication of this complete edition of the works of his father, do credit at once to his good sense and his piety.

ART. V.—*Observations on the present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration. By the Earl of Selkirk. 8vo. Longman. 1805. 6s. Boards.*

WE are happy to announce to our readers the publication of a work of considerable interest on the subject of Highland emigration. The noble author of the 'Observations' before us, possesses, on various accounts, high claims upon the attention of the public. He has long studied and deeply investigated the subject of which he treats; his means of information have been the most ample; and to these he appears to have brought a mind divested of prejudice, and open to the most free and dispassionate inquiry. Of the importance of giving to the world a correct representation of the present state of society in the Highlands of Scotland, and of suggesting the best plans of policy for its future regulation and improvement, every one who has turned his attention to the recent history of that country must be fully aware. And those whose more immediate connection with it has given them the opportunity of observing the evils arising from the difference of sentiment, and the unsettled state of opinions with regard to the changes, which have for some time been taking place, will have reason to rejoice that an able and well informed writer has employed his talents in investigating the real condition and true interests of its people; and in illustrating his views and enforcing his precepts by a history of his own recent experience. The exertions of the Earl of Selkirk, in behalf of his countrymen, are deserving of the highest commendation; and his conduct is the more honourable and meritorious, as the motives to it appear to have been those of the purest patriotism.

An inquiry into the policy of emigration from the Highlands of Scotland naturally divides itself into three parts; first, an inquiry into the present state of society in those

countries and the causes which have led to it; secondly, an inquiry into the nature and extent of their superabundant population; and thirdly, an investigation respecting the most advantageous mode of disposing of that superabundant population. The noble author, though he has treated his subject with considerable attention to perspicuity and arrangement, has not adopted this precise method. But as our limits forbid a more extended analysis, we shall endeavour to reduce the scope of his reasonings to these definite standards.

The striking, and as some persons are of opinion, the melancholy contrast which the present state of society in the Highlands of Scotland affords in comparison with that of former days, forcibly illustrates those great revolutions which have been effected in the manners and habits of a people by the destruction of the old feudal system. To men of little reflection indeed, it may appear wonderful that the customs and institutions of ancient times should have so long survived the annihilation of that political system on which they were founded; and to some it may appear strange that the philosophers and politicians of the present day are called upon to determine on the disposal of the vassals and adherents of Highland chieftains, who have long since submitted to a government which acknowledges and protects alike the privileges of all men. The fact however is, as Lord Selkirk has judiciously expressed it, that 'the feudal system has been abolished, but the customs that arose out of it are not forgotten: an act of parliament supported by a military force, could destroy the one; time only can eradicate the other; and in every peculiarity of the Highlanders, we may trace the remnants of this former state of the country, or the effects of its rapid change.'

In no respect perhaps is the present condition of society in the Highlands of Scotland more strongly contrasted with that of former times, than in the nature of that reciprocal connexion which subsists between the proprietor and the tenantry of landed property. Under the feudal establishment the first of these was dependent for his power and greatness, and even for his personal safety, on the protection which was afforded him by the latter; and those ties of interest and affection which grow up among men who are joined in the greater common cause of safety and honor, subsisted in full force with the people of those times. The introduction of the new system of governing, and the abolition of the barbarous institutions of independent chieftains, at once broke asunder these powerful bonds of union. The establishment of a common tribunal of law and authority, to which all men

were alike compelled to look for protection from injury, or retribution for wrong, dissolved in an instant the old connecting links of mutual interests and mutual dependence. But to the dissolution of ancient connexions, succeeded not long after, the discovery of new relations, and the commencement of new modes of society. The landholder who ceased to boast of the number of his vassals, and to pride himself upon the military strength of his tenantry, soon began to discover that the former were an useless and expensive burden, and that the latter were too numerous for any of the purposes of agricultural labour or improvement. The peasantry, on the other hand, even more speedily, came to a knowledge of the diminution of their power and influence. They saw themselves reduced from the rank of supporters and defenders of their chieftain, to mere dependants or profitable drudges; and with this mutual recognition of the altered relation, in which the parties now stood towards each other, time alone was required to effectuate a complete revolution in the manners and institutions of the people. The Highlands of Scotland have indeed furnished a striking proof that the habits of society may continue unaltered, long after the political system to which they were adapted has been abolished; that even the connexions between its different parts may subsist long after the bonds themselves are broken; and there will perhaps always be found in the passions and prejudices of men, what is abundantly sufficient to account for their pertinacious adherence to forms, when the substance has for some time been dissolved away. The fact, however, with regard to Scotland, appears to be, that a great majority of landed proprietors in the Highlands have already come to a right sense of what constitutes their true interests; and that they are rapidly shaking off those feelings and attachments, which have been growing more and more feeble during a long course of years. The consequence is, that among other new lights that have opened upon them, the extreme impolicy of maintaining on a given portion of land more tenants or servants than are absolutely necessary for its proper cultivation, has daily become more glaring and intolerable to them. They whose connexions with the metropolis and more civilized parts of Britain, has loosened their attachment to ancient habits and furnished few opportunities of immediate intercourse with their tenantry, have set the example of dismissing unprofitable servants and useless labourers. Others whose local regards or veneration for antiquity were less powerful motives than the love of wealth, have pursued the same conduct. Throughout a great part

of the country small farms have been laid together and converted into large ones; considerable tracts of land have been thrown open into sheep walks; and whole tribes and villages have been removed from their ancient seats. We are informed by the noble author of the work before us, that a great part of the Highlands of Scotland is just now witnessing this crisis of revolution. Many individuals have already effected their new arrangements, and completed a new system. Others are approaching in various order to the completion of their labours; and a few whose affection for old habits and transmitted manners, constitutes their ruling passion, are content to leave these revolutions to a more venal posterity. But as the great work of change which has for some time been operating, is now become universal, the nation is imperiously called upon to adjust the measures of policy, to be adopted in disposing of that redundant population which is now issuing from every quarter of the north.

Previously, however, to entering upon this momentous inquiry, it will be necessary to ascertain what rank and class of men it is for the interest of Scotland to dismiss from her lands; and to what extent this migration is likely, under the present circumstances, to proceed. On these two topics we are sorry to observe that Lord Selkirk has furnished but scanty information. Of the amount of the latter indeed it would be difficult to form any very accurate estimate. But some idea of it must nevertheless be formed, in order to guide our inquiries aright, and enable us to point out an adequate and appropriate resource. That the numbers who must inevitably be deprived of employment and maintenance, by the extension of the new agricultural system, are very considerable, every one will be fully aware, when he reflects that few farms have yet witnessed a complete reduction of their labouring hands; that by far the greater part is still burdened with a vast overplus of inhabitants, and that in some parts the work of consolidation is hardly yet begun. 'It has often happened,' says Lord Selkirk, 'that thirty or forty families have been dispossessed all at once, to make way for a great sheep farm.' 'The farms that are not already in the hands of the graziers,' he continues, 'are all full of inhabitants, themselves perhaps in dread of the same fate, and at any rate too crowded to make room for new settlers.' The noble author goes on to observe with great justice, that although the sudden dispossession of considerable numbers from their ancient habitations, furnishes the most striking proof of superabundant population, and the necessity of seeking elsewhere

for employment; yet the case is not essentially altered when these people are dismissed in a gradual and continued progress, one after another. The effects on the state of the country are the same; and to the individual who is dispossessed, it makes no other difference than that he has fewer companions to share his misfortune. We must therefore consider the whole territory of the Highlands of Scotland as greatly over-peopled; and must bear in mind, that the destruction of the old agricultural farms occasions the loss of maintenance to large bodies of men, without furnishing in any quarter the additional means of supply to counterbalance this failure. We repeat, that it would have afforded us considerable satisfaction to have been informed of the actual numbers which during the last few years have been driven from their respective habitations to other regions; and to have learned the opinion of those whose opportunities of inquiry have enabled them to form a judgment of the probable extent of future migrations.

In order to ascertain what rank or class of men it is for the interest of Scotland to dismiss from her lands, it will be necessary to lay before our readers, the description of the different orders employed in farming, which the work before us contains.

• The farms occupied by the common tenantry are hamlets or petty townships, held by six or eight partners, sometimes many more. These farms consist in general of a portion of a valley, to which is annexed a tract of mountain pasture, often stretching to the distance of many miles. The lands in tillage are sometimes cultivated in common, but are more usually distributed among the tenants in proportion to their shares; seldom, however, in a permanent manner, but from year to year. The produce of the tillage land rarely affords a superfluity beyond the maintenance of the tenants and their families. Their riches consist of cattle, chiefly breeding cows, and the young stock produced from them, which are maintained on the farm till of a proper age for the market; and by the sale of these the tenants are enabled to pay their rent. The number which each farm or *tenure* is capable of maintaining, is regulated by ancient usage, and may be in general from 30 to 80 cows, besides other cattle. The total amount is divided among the occupiers according to their respective shares, no one being allowed to keep more than his regulated proportion.

• The joint occupiers of such farms are termed *small tenants*, to distinguish them from the *tacksman*, who hold entire farms, and who are in general of the rank of gentry; each of them tracing himself to some ancient proprietor of the estate, who has allotted the farm as a provision for a cadet of his family.

Upon the farms of the *tacksman* are a number of sub-tenants or

cotters, under which term may be included various local denominations of *crofters*, *mailers*, &c. &c. These people hold their possessions under various conditions; sometimes they differ from the *tenants* in little else than the diminutive scale of their possessions; but in general they have a greater or less amount of labour to perform as a part of their rent. Frequently they are absolute servants to their immediate superior, having the command only of a small share of their own time to cultivate the land allowed them for maintaining their families. Sometimes the tacksman allows a portion of his own tillage field for his cotter; sometimes a small separate croft is laid off for him; and he is generally allowed to pasture a cow, or perhaps two, along with the cattle of the farm.' p. 39. -et seq.

Every one who considers with attention the character and offices of these several classes of men who occupy farm lands, will readily discern that the most valuable and useful is that of the small farmer or inferior tacksman. The laird, or great proprietor, is of course put out of the question, when we inquire what class of cultivators will be most serviceable in multiplying the produce, and increasing the value of his possessions. The superior tacksmen, and more especially those who are nearly allied to the chief or proprietor, are frequently disposed from their greater affluence, to bestow less pains on their farm lands, than those whose means of acquiring profit are less ample. Without possessing more knowledge or skill in husbandry than the small farmer, the stimulus to industry and improvement will inevitably be weaker with those whose necessities are less pressing; old systems of management will be longer persevered in, where the temptation of small additional profits is disregarded, and new modes will be adopted with reluctance, where the expectation of gain is felt with indifference. The small farmer, on the other hand, is in a condition in every respect the very opposite of this. His possessions are just large enough to allow him to indulge hopes of extending and accumulating his profits. Necessity impels him to adopt the best measures within his reach for the improvement of his soil, the amelioration of his produce, and the increase of his cattle. And being equally removed from the indolent security which is enjoyed by his superiors, and the oppressive inferiority of his servile labourers, he is placed in the situation which of all others is most favourable to promote the immediate and future interests of his great proprietor. It were needless to add that the narrow possessions, the scanty stock, and the closely circumscribed means of the cotters and labourers, place them beyond comparison with the class of farmers above alluded to, and render them greatly inferior in every

important circumstance. In a political and agricultural point of view therefore, the lower order of tacksmen and the small farmer constitute the most valuable class of men who are engaged in the cultivation of the Highlands. And as the present superabundant population in those parts must be speedily reduced by copious migrations, it becomes a matter of no small importance to those who are deeply interested in these changes, to be rightly informed what constitutes their best policy, and what arrangements are best suited to promote their ultimate advantage.

This discrimination of the different classes and different degrees of usefulness of those who are at present employed in the cultivation of the Highland territories, forms a necessary prelude to the inquiry respecting the best mode of disposing of that superfluous population which is now separating from its native soil. The noble author of the present Observations has indeed said little on this subject, and has no where treated of it directly. But we think that by passing it over slightly, he has omitted to notice one important argument against the policy of foreign emigration, which we shall presently take the liberty of pointing out.

Of the resources which are open to those who are driven from the Highlands in quest of employment, the following are the principal and most inviting. 1. Agricultural and manufacturing labour in the Lowlands of Scotland, and in the various parts of England. 2. The fisheries on the coast of Scotland. 3. The recruiting of the army. 4. Public works, such as the formation of canals, high roads, &c. 5. Emigration to foreign settlements.—On each of these resources a few remarks will suffice. The Lowland farms, though by no means overstocked with labouring hands, have in most instances a very sufficient complement, and although in some places an accession of small numbers might be of advantage to their cultivation, yet, excepting in newly enclosed or waste lands, such an accession is seldom desired, and would not be very eagerly received. The agricultural districts of England are very much in the same predicament; and the united demands of both would furnish a very inadequate resource for the superfluous numbers of even trifling extent of territory in the Highlands. It must be obvious that we do not mean here to comprehend the aggregate of small deficiencies in every corner of the kingdom, or those temporary demands which the season, or some extraordinary work, may occasion, but the palpable and specific wants of certain districts. Of the call for manufacturing labour in both parts of the kingdom, it is by no means so easy to de-

termine either the urgency, or the extent. But we are inclined to estimate it much higher than Lord Selkirk is willing to admit. He observes indeed very justly that 'manufactures may perhaps be carried on to a small extent in the Highlands in a domestic way, by the families of men engaged in different pursuits; but that a large establishment could not succeed under so many natural disadvantages of situation.' We are far from being disposed to recommend the introduction of extensive manufactures into those remote and inaccessible regions; but we are strongly inclined to the opinion that the laborious industry and frugal habits of the northern peasants, would ensure them a ready access to the existing manufactories of the South; and that the superior quantity of labour which they would execute, added to the comparative cheapness of their wages or maintenance, would enable them in no long time to supplant the feeble overflowsings of populous villages and unhealthy towns.— But even without the expectation of supplanting others, we have good reason to think that migrations from the Highlands to the trading districts of Scotland and England would be attended with success, and considerable benefits to the commercial interests. And to the territories which they quit, this important advantage would be gained over emigration to foreign settlements; that the cotters and least essential labourers would be withdrawn, and the small farmers left in possession, which by the latter measure would generally be reversed. From the fisheries on the coast of Scotland, there is little doubt, that numbers might derive ample means of maintenance; but the expence attending the setting out in this mode of life is so considerable, that the small farmers or more respectable cotters only are able to undertake it. Recruiting into the British armies, on the other hand, would rid the Highlands of their inferior and less valuable population, and at the same time render essential service to the empire. It is to be lamented that more vigorous or judicious measures are not adopted, to secure to the country the advantages which might be derived from this source. But the noble author takes only cursory notice of this part of his subject, and deems its consideration of secondary importance. Of the resource which great public works, such as the formation of that extensive canal which has so long been projected in Scotland, or the formation and improvement of highways, little need be observed. Lord Selkirk founds his chief objection to it upon the temporary and uncertain tenure of their existence. As a temporary resource, however, it is not to be despised, and might

furnish the most desirable sort of intermediate employment between the agriculture of the Highlands, and the manufactures of the Lowlands and of South Britain. But the policy of emigration to foreign settlements is the chief topic which the noble author labours to illustrate and enforce throughout the whole of his treatise. To this mode of disposing of the superabundant population of the Highlands he gives the most decided preference, upon the following grounds; first, as affording the best prospect of furnishing a comfortable livelihood and moderate riches; secondly, as suited to the genius and habits of the people; and thirdly, as giving the opportunity of preserving ancient manners, customs, and connections.

In support of the first reason, (which is undoubtedly calculated to have the greatest weight with those who are about to make a change in their mode of life,) some very flattering and substantial proofs are adduced. We are not indeed told of any long continued career of success which has hitherto attended the new settlers in any region; but we are informed that the means are adequate, and the way open, to all whose industry and perseverance are sufficiently great for the steady pursuit of fortune. The prospect of immediate maintenance and speedy aggrandizement, though at the expence of much toil and suffering, is certainly the most inviting and desirable to those who are loosened from their old connections in society, and thrown at large upon the world. But in the calculation of probable success, other circumstances are to be considered besides the physical and natural aids which present themselves. The operation of moral causes, which in all conditions of society, is irresistibly powerful, is peculiarly strong and ungovernable in new situations, and by its unexpected influence on the conduct of men, frequently overturns the best laid schemes, and frustrates the most expected events.

We must therefore be permitted to suspend our decision on the policy of emigration, till we are assured by long detailed and authentic statements, that what is called wealth in those parts, is preferable even to poverty in these dominions; or rather that the rapid acquisition of riches is a benefit great enough to counterbalance the blessings of the British government at home, the comforts of civilized life, and the free competition for lucrative and honourable employments which this country affords. That the habits of the Scottish people and their cast of character peculiarly fit them for encountering the difficulties and hardships of new settlements, may to a certain extent, be true; but it furnishes of itself no

argument for urging them into those situations. Diligence, sobriety, and hardihood are qualities that adapt men for all laborious conditions of life whatever; and if these qualities be of such inestimable value to their possessors as they are often represented to be, true policy would point out the importance of keeping them in our own country, and turning them to the best profit for ourselves. The other argument too upon which Lord Selkirk dwells at some length, that by emigrating in considerable numbers to our settlements in America, the Scottish tribes may be enabled to preserve their ancient manners, customs, and family connections, has not so large a share of our concurrence as many others which he has ably brought forward. We doubt whether those manners and habits of life, which are the relics of feudal institutions, could ever be transplanted into the uncultivated regions of the new world. In their ancient seats they are fast declining, and it is there alone, we conceive, that their existence is worth cherishing, even in the remembrance of men.

On the question respecting the most favourable country for foreign emigration, Lord Selkirk demonstrates, upon grounds entirely satisfactory to our minds, the superior advantages of resorting to British settlements in America. He combats with considerable ability, and no unpardonable fondness for his own system, the unfounded prejudices and the wilful misrepresentations of those who are adverse to it. But in considering the great question of emigration on the broad basis of sound and liberal policy, we think that he has left unnoticed some arguments in objection, of no small validity; and that he has not always given due weight to those which he has been careful to enumerate. Some of these we shall suggest very briefly. 1. His patriotic zeal, perhaps, for the welfare of his countrymen has led him to overlook the loss which the greater part of Britain may sustain by being deprived of so valuable a portion of the labouring community. If, even after waiting some length of time, their services could be engaged in the various branches of employment at home, we think that the most decided preference should be given to this measure. We are far from entertaining serious apprehensions that with a diligent search for the means of a livelihood they would long remain inactive; and we confess that we are unable to sympathize with the feelings, which would lament the appropriation of their labour to those objects of trade and manufacture, which constitute the employment of their more civilized neighbours. 2. We have the noble writer's own authority for asserting that foreign emigration would

withdraw from the Highlands of Scotland, that class of men whose labour we conceive to be most serviceable to their own country, almost to the exclusion of every other description of farmers. 'Keeping in view,' says he, 'the distinction already insisted upon between the *cotters* and *small tenants*, I think it may now be assumed as sufficiently proved, that emigration to a greater or less extent, is likely to go on from the Highlands till the *latter* class is entirely drained off.' We need not again insist on the importance of preventing Scotland from being deprived of the most useful and valuable part of her population; a measure whose policy can be surmounted only by the most pressing necessity. We regret that Lord Selkirk has neglected to advert to this serious consideration; although he has taken considerable pains to shew that the class of small tenants, farmers, and inferior tacksmen, from their laudable views, their regular industry, and their ability to accumulate capital, are best suited to the cultivation of lands. And the very circumstance which enables them to undertake foreign emigration, viz. their being possessed of some stock or property, is the very circumstance which of all others binds their interests to the country which they now inhabit. 3. We are not sanguine as to any great benefits that are to be derived either to themselves or to their mother country by these new colonists. If we looked indeed only to the early history of all the colonies which have hitherto been planted, our determination would be decidedly adverse to any new schemes of the like nature. And if in the subsequent and riper periods of their progress they have sometimes contributed to increase our naval or commercial prosperity, we have to balance against these advantages, the destructions of pestilence and climate, the wars of extermination with savage neighbours, and the no less cruel and pernicious havoc of civil and domestic warfare. We do not urge these as absolute and decisive objections against the newly projected system of colonization; nor do we deem them equally applicable to all cases where emigration has become necessary. We advance them merely as arguments of some weight in the actual circumstances of the present condition of Scotland. Many other serious grounds of objection might be brought forward in addition to the foregoing; but great and important as the question respecting emigration is to the interests of Scotland and her neighbours, we are unwilling to place the controversy on any but the broad basis of general opinion; and convinced as we are of the importance of gaining the prompt and universal suffrage of men, on the best scheme

of policy which circumstances will admit, we feel forcibly the impropriety and unprofitableness of harassing the investigation by too great a weight of subsidiary matter. We feel ourselves indebted to the noble author of the 'Observations' for the simple and intelligible manner in which he has treated his subject; we are pleased with the manly and decisive preference which he gives to his own favourite scheme of foreign emigration, and we admire the frank and resolute firmness with which he opposes the prejudices, the mistakes, and the misrepresentations of some of his countrymen. It constitutes indeed not the least troublesome or necessary part of his task, to expose the errors of those who have blindly or wilfully reviled the conduct and motives of the persons that have been active in promoting the cause of emigration. We think that he has combated the prejudices and censured the weakness of some leading movers of the late transactions of the Highland Society with considerable success; and that his publication will have a powerful effect in removing such embarrassing and untoward obstacles to the adoption of a just system of policy.

On the whole, we are of opinion, as to the best mode of disposing of the superabundant population of the Highlands, that the first regard should be paid to those resources which are calculated to draw off the least useful part, the labouring community. These we have before stated to be the agricultural and manufacturing employments of the south of Scotland and of most parts of England, the recruiting of the army, and the execution of great public works, as the formation of canals, highways, &c. nor are we by any means disposed to think so unfavourably of this last resource as the noble writer, since, we repeat, many important advantages are to be found even in the temporary and uncertain continuance of the employment. The modes of disposal, next in the order of importance and suitability, we conceive to be the extension of the fisheries on the coast of Scotland, and foreign emigration. Both these modes, it must be observed, are calculated to withdraw from the Highlands the valuable classes of small tenantry; and on that account, not to mention others, they rank in preference after those above stated. And even in this alternative we are disposed to give our voice in favour of the former, and gladly would we abandon all views whatever towards the latter, if the other expedients could be rendered immediately and extensively practicable.

In the mean time, the laws of sound policy seem to us to require, as indispensable to the right conduct of these

momentous proceedings, that all the various means of resource and livelihood which nature or accident may furnish, shall be left open to the free and unbiassed choice of those who are to enter upon them. To obviate prejudices and remove obstructions that may lie in the way of this free choice, is for the present the wisest and most profitable business that we can engage in. Every thing beyond this must inevitably tend to disturb the great balance of competition, by throwing in the false and artificial weight of partial preference. There is little occasion indeed in these days to expatiate on the folly and ruin of granting bounties, monopolies, and the like, to answer the peculiar purposes of a particular situation, or a particular time. In the calmer judgment of politicians, such worthless expedients have been long since exploded; but as they are still frequent in the practice even of the present day, it may not be altogether superfluous to repeat and enforce the folly and the evil of such misguided policy.

We regret that our limits prevent us from exhibiting to our readers a more detailed view of this interesting publication of the Earl of Selkirk. It is with reluctance that we dismiss the investigation of those important topics to which it relates. But we cannot permit ourselves to pass over in silence the valuable history which the noble author has furnished, of his own proceedings in Prince Edward's island, and the success of his expedition. The island, we are informed, is situated in lat. 46° and 47° in the Gulf of St. Lawrence, near the coast of Nova Scotia. It is about 120 miles long, and much intersected by arms of the sea, along which is a thinly scattered population, estimated at about seven or eight thousand. The settlement which Lord Selkirk made there, extended through a space of about thirty miles along the coast, and was without a single habitation. The tribes which he carried with him from Scotland amounted to about eight hundred persons of all ages; and they arrived at the island in three ships on the 7th, 9th, and 27th of August, 1803. After remaining there a few weeks to superintend the first operations of the settlers, and to give the necessary directions for their future proceedings, Lord Selkirk proceeded to the continent of America; where, after having made an extensive tour (of which we hope that some account will be given to the public) he returned to the island in September, 1804, and had the satisfaction of witnessing the success of his schemes, and the fulfilment of his expectations.

ART. VI.—*An Excursion to the Highlands of Scotland and the English Lakes, with Recollections, Descriptions, and References to Historical Facts.* 8vo. 9s. Mawman. 1805.

THE Highlands of Scotland and the English Lakes have each had their mob of tourists,

——— quei che le charte empion di sogni,
Lancilotto, Tristano, e gli altri erranti,

who 'write with ease' what they observe without judgment or accuracy. These have sometimes assumed the independence of a distinct volume; but have more frequently and more appropriately claimed a humbler station in the pages of the Monthly or the Ladies' Magazine. Mingling there with the elaborate details of the philosophy or the fashions of Paris, the proceedings of the Imperial Institute or the *boudoir* of Madame Recamier, they elude the severity of periodical criticism, and in the multitude of their fellows find that there is safety.

Those scenes have occasionally, however, been honoured by visitors of a higher order. Forsaking the bustle of the capital and the tranquillity of a college-life, philosophers and poets have sought for nature in her wildest recesses, and have traversed the precipices of Auknasheals, or 'pierced the hideous gorge of Borrowdale.'

Of Johnson's journey, performed in the autumn of 1773, the public have been favoured with two accounts from the pens of the two fellow-travellers, each possessing it's peculiar and very considerable merit. That in particular, given by the Rambler himself, was well described by Mr. Orme, as 'containing thoughts polished by long circumvolution in the author's mind, like pebbles in the ocean.' And in his disquisitions upon the general character of the Highlands, the authenticity of the poems ascribed to Ossian, the question of the Second Sight, and 'the ruins of Iona,' remarks are certainly to be found, which for ingenuity of speculation, closeness of argument, and magnificence of expression yield to no part of his other valuable compositions. But much likewise, it is universally conceded, must be set down to violent prejudice. Originating perhaps in that turn for railleury, of which even his companion now and then very justly suffered the lash, his observations upon the want of trees, &c. were as ill received and as indignantly repelled, as if the timber of a country were the standard of the merit of it's inhabitants. Hence mutual vehemence, and it's too common attendant, mutual hostility. His other private feelings likewise were,

more suo, indulged in many parts of the work beyond their legitimate limits. In his gloomy reflections upon the miseries of a thin population, we trace the writer, who revelled in 'the full tide of human existence at Charing-cross;' and he was perhaps not quite insensible to the fame of classical allusion when, in the very neighbourhood of the Gordon-forests, he characterized the hills of Caledonia as resembling rather Homer's 'Pelion *waving with woods*,' than his 'Ida *abounding in springs*.' Moral appearances too, it may be added, are usually affected—even in the remote provinces of a civilized kingdom—by a lapse of thirty years. The late terrible convulsions of the Continent have not been unfelt by the natives of North-Britain; and we now behold them, aloof from the Jacobitism of ancient, and the Jacobinism of modern times, zealous to prove themselves (what *one of their own poets* has pronounced them)

'Inflexible in faith, invincible in arms.'

A tour into the Highlands therefore may still have it's novelty and it's use, though they have been trodden by the foot of Johnson.

Gray's letters to Dr. Wharton, as far as they extend, are accurate pictures of the scenes which they describe. In a style, unaffectedly neat, he relates what he sees, for the amusement of his sick friend; and the heavings of an asthma must have been suspended or soothed by the repose, so softly pourtrayed, of the Cumberland and Westmoreland lakes. But the delicacy of the traveller, which finally conducted him to an early grave, dismayed by 'a thick sky' or 'a desolate valley,' 'a loose and nodding rock,' or 'a narrow path winding over the fells, obstructed his researches; and, satisfied with the *beautiful*, he shrunk from the *sublime*, as 'from the reign of Chaos and old Night.'

Mr. Mawman, with some turn for philosophical speculation, a memory well stored with historical facts, an indefatigable activity of muscle, great intrepidity in scrambling, and an exact and generally polished style—has united qualities, in one or other of which both the above-mentioned gentlemen were more or less defective; and throughout the whole period of his excursion, from the time of leaving the

'Fumus et opes strepitumque Romæ,'

to that of plunging into the midst of them again, appears to have been sensitively awake to the varied beauties of his route.

Happy to emerge from the confinement of a crowded city, he meets enjoyment at every turn of the road. The feeling

of emancipation throws additional brilliancy over all his prospects :

— Pulcrior it dies,
Et soles melius nitent.

Yet, amidst his raptures, he recollects with a sigh—for the first syllable of *felicity*,* in Latin signifies *gall*—that ‘ many glorious days pass over the inhabitant of London, unconscious that there is a bright sun and a clear atmosphere, a grateful verdure and a refreshing breeze ‘ with day-spring born.’ p. 9.

To travel near Cambridge, without some comment upon a place, where one single college (Trinity) boasts the names of Bacon, Barrow, Bentley, Dryden, NEWTON, and Cotes—‘ a Sextumvirate, to which all the ages of the world could with difficulty add a seventh’—in a tourist, so closely connected with letters, would have been unpardonable; and to travel through Caxton, without some reference to it’s double progeny, Matthew Paris and William Caxton, impossible. By a preposterous mistake, however, the account of the latter place is preceded by that of Huntingdon. At Huntingdon was born the Buonaparte of England, Oliver Cromwell: and the remembrance of this event introduces a page of political reflection. We cannot omit noticing the zeal, with which Mr. M. seizes every opportunity of displaying his patriotism. The mention of Carausius (whom Matthew of Westminster, indeed, characterizes as ‘ a low-born rapacious buccaneer’)+ leads him to exult in the ancient ascendancy of our navy, which (he tells us) upwards of fifteen hundred years ago ‘ rode triumphant in the Channel, commanded the mouths of the Seine and the Rhine, ravaged the coasts of the ocean, and diffused the terror of his name along the shores of the Mediterranean.’ p. 13. And on a view of the Alnwick yeomanry ‘ in arms and horsed,’ he remarks, as a source of triumphant feeling, ‘ that three hundred and fifty thousand gallant men have sprung out of the bosom of society, to defend the inhabitants of their country’ (*i. e. themselves*) ‘ without the impulse of constraint, or the wish for remuneration;’ and plumes himself ‘ on living in this age of reviving chivalry, the compatriot of such a race of heroes.’ p. 82.

* Audsén. Epigr.

† His words are—Carausius, ex infimâ gente procreatus—ingressus mare cum sociis piratis in eo-provincialibus insulis prædia diripiebat, civitates et oppida nullè parcendo subvertebat, &c.—a character, but too closely paralleled, except in its naval features, by a ferocious adventurer of the present day.

The sight of Burleigh recalls to his memory the ludicrous particulars of the life of Geoffry Hudson, the celebrated dwarf, who was there served up at table in a cold pie; and the more interesting story of the late lovely Countess of Exeter, which, though well told, is so generally known that it would be needless to transcribe it.

Mr. M. every where feels the full force of Johnson's observation, that 'to abstract the mind from all local emotion would be impossible if it were endeavoured, and would be foolish if it were possible;' and never 'with frigid philosophy passes indifferent and unmoved over any ground, which has been dignified by wisdom, bravery, or virtue.' The birth-place of Newton (Woolsthorpe, near Colsterworth, Lincolnshire) claims and obtains a panegyric paragraph: p. 24. and the Æmathan field of Towton (near Tadcaster, Yorkshire) where thirty six thousand gallant men, p. 31, expiated their 'civil dudgeon' with their lives draws from him an honourable tear.

The authentic paper, written by the great-grandfather of Sir William Milner, Bart. 'stating the extraordinary fact that, in his most extensive trade to Hamburgh (involving frequently an annual return of seventy or eighty thousand pounds) during a period of forty-eight years, he never lost five hundred pounds by bad debts! and breathing the utmost religious gratitude and public benevolence,' p. 33. is too long to be extracted.

The account of York is brief, but good. In some of it's superlatives, indeed, we recognize the partiality of one, who describes *con amore* the scenes of his earlier life. This, however, is a feeling which we not only pardon, but approve; for we pretend not to the virtuous rigour of those cosmopolites, whose affections vary in some direct power of the distance of the object, and who (as Rousseau observes) 'love the Tartars, by way of excuse for hating their neighbours.' We delight to pace with the Duke of Buckingham in his 'old gallery,' and with Pope would protect an 'old post remembered from childhood:' and we therefore hear with pleasure that 'the cathedral is probably the *finest* model of gothic architecture in the world,' p. 40; that the 'dim religious light,' diffused by its painted glass, *exceeds* perhaps the effect of any other place of worship in England,' p. 41.; and that the western doors open into it's middle nave, under the *highest* gothic arch in Europe.' p. 43.

If after this we smile, when we are told that 'the steeple of All-hallow's church has long been esteemed one of the *finest* of its kind, p. 44; and that the assembly-room, if the ban-

quetting-house at Whitehall be excepted, may claim the preference to any other room in the kingdom,' *ib.*; Mr. M. may rest assured, that 'there are no daggers in our smiles.'

At p. 60, we notice what appears to us 'a distinction without a difference,' between the habitation of the monks and the monasteries, which renders the sentence where it occurs nearly unintelligible: and at the bottom of p. 61, the allusion to the Isle of Athelney, as 'the obscure retreat of the founder of those two glories of England, her jurisprudence and her navy, is perhaps $\epsilon\varsigma\ \tau\omicron\ \pi\alpha\upsilon$ in need of an interpreter.

At Bishop-Wearmouth, where lately resided (for the sake of all the best interests of mankind, we wish we could still say, with Mr. M., 'where usually resides') Dr. Paley,

— Clarum et venerabile nomen
Gentibus,

our traveller, from a train of reflections founded upon the 'Natural Theology' of that writer, concludes that 'the hand of God is little less obvious, and assuredly much more wonderful, in his operations upon the human will and understanding, than in those which affect the grosser objects of the senses,' p. 71.: and he suggests, as instances, the several instincts of 'the mother ordained to protect her child, the individual impelled to protect himself, and man in society incited by sympathy to protect the species,' p. 72. But alas! on whom has Paley's mantle descended! or who shall wield the Pelian (Qu. Palian, *Printer's Dev.*) spear!

In what Mr. M. sarcastically throws out, p. 76, on the delivery of Charles I. by the Scots to his enemies, for the purpose 'of obtaining the arrears of four hundred thousand pounds due to them,' he seems to forget what Mr. Laing has said upon that subject, though the work in question was published by himself.*

The portrait of the 'inferiour Scottish women,' who are represented, p. 94, as 'universally short and brawny, with arid skins and tarnished complexion, without lily tincture

* 'Those arrears (that acute historian remarks) were undoubtedly due: the amount was ascertained before the dispute concerning the disposal, and the payment was undertaken by the English parliament five months previous to the delivery, of the king.' He admits indeed that 'the coincidence, however unavoidable, between that event and the actual discharge and departure of their army affords a presumptive proof of the disgraceful imputation of having sold their king;' but he successfully vindicates them from it, by a consideration of 'the uniform tenor of their political conduct, and the unvaried object of their most secret intrigues (respecting the government, and the presbyterian church.)'

on the face or any pretensions to beauty,' is not so attractive as to justify the repetition of it, p. 153, though it is there additionally stated, with regard to the causes of their repulsiveness, that 'their features are probably hardened by exposure to the severe blasts of winter, contracted into a most unsightly grin by labour, soured by want and misery, and oppressed with deep dejection of spirit.' Such are not the faces, assuredly, which please either on a first or on a tenth inspection.

Edinburgh deserves and receives a large portion of Mr. M.'s attention. The panorama sketch of it, as seen on the approach from Leith (p. 97,) Holyrood-house, the advocate's library, the general vigour of literature in Scotland for the last fifty years, and the particular eminence of its medical school, are well exhibited. The number of interesting objects indeed, described in a volume of less than three hundred pages, implies a rapid shifting of the scene: but as three hundred pages was not a necessary limit even at the present price of paper, when it is no longer 'folly to spare it,' and Pope himself might have escaped a sneer for his parsimony, the reader may perhaps complain of the speed of the journey; and contend that nature, by usually coupling bad roads with magnificent scenery, has given a practical hint of the attention which such scenery demands.

The account of Dr. William Hunter, and his museum, follows the mention of Glasgow; and, as stating the ultimate destination of that valuable collection, is here inserted:

'Dr. Wm. Hunter was born in 1718, and educated at this university. Having enjoyed the advantages of those illustrious instructors, Cullen, Douglas, and Smellie, he acquired very early in London fame and fortune. During the Grenville administration in 1765, he solicited the grant of a piece of ground in the Mews for the site of an anatomical theatre; and offered in return to expend seven thousand pounds upon the building, and to endow a professorship of anatomy in perpetuity. This proposition not being received with the attention which it deserved, he erected a spacious house in Windmill-street, in which he left an extraordinary collection of specimens of human and comparative anatomy, fossils, shells, Greek and Latin books of the first and early additions from 1460 to 1480, and several very valuable series of ancient medals, the whole accumulated at an expence of more than sixty thousand pounds.

'It was his anxious wish, that this museum should remain in London; but, feeling indignant at neglect, he projected sending it to Oxford. Having been here again mortified by disappointment, he determined that Glasgow-College should be honoured with it's possession: and accordingly, in his will, he directed that it should be there deposited thirty years after his death, and bequeathed eight thou-

and pounds for its augmentation and support. The prescribed interval will have elapsed in April 1813; but the museum is to be sent as soon as this building is ready for its reception, which will probably take place in 1806. The fine anatomical preparations, however, it is to be feared, will be destroyed by removal.

'We could not help regretting that in the British metropolis—the exchequer of national wealth, the mart of universal commerce, and the resort of foreigners from every quarter of the world—a museum should still be wanting commensurate with the feelings of the public mind, and with the claims of science and of literature; and we lamented that France even in one solitary instance, the accessibility of her hoarded treasures, should have held out to us an example, which we had hitherto so imperfectly followed!

'In the midst of improvements and exertions the most extraordinary, and in several respects the most judicious, that have ever occurred in the annals of mankind, we are yet defective in our public literary and scientific institutions. Were government to afford any assistance, however small, the wish for these establishments is so strong, and the collections of individuals are so numerous, that a national museum would soon be constituted of a magnitude equally honourable and useful to our country; and we should not have at this day to deplore the impending removal of the Hunterian collection.'

How little are motives known, or how soon are they forgotten! Pass but a few short years, and the Glasgow commemorator, overlooking the pique, will celebrate the patriotism of this splendid donation!

We envied Mr. M. his bird's eye view from the top of Dunbarton Castle, p. 121; but we exchanged the feeling for that of admiration, when we read the description of his entrance on the Highlands. It is a 'bold-featured majestic' copy, and worthy of its original:

'We soon however quitted these scenes of cultivation, and advanced into a bold-featured, majestic, desolate country, where we first beheld the Highlands, sweeping along in that wild state of nature which produces an impression perfectly new to an untravelled Englishman. Here the tourist forcibly seizes their true character. Mountain after mountain destitute of trees, contiguous in position, but irregularly rolling without intermission or apparent termination; and the wide lakes stretching boldly up the country, amidst the branching chains of naked hills: yet in all the 'rude and indigested' mass, resembling what we may suppose Chaos to have been (if we might believe the tales of poets) after the recent separation of its elements, before the hand of order had arranged it into its presents symmetry, the eye finds nothing repellent, but is struck with the simple magnificence of nature, exhibiting in sublime variety her stupendous monuments.'

'Here also we beheld that nakedness, which impressed us strongly with the opinion that these regions had formerly been covered with

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water; or rather, from their barrenness, that they must now have an exact resemblance to the bottom of the sea. The belief, that we observed the salient angles of one mountain constantly opposite to the re-entering angles of its adverse neighbour (an appearance, said to be observable in almost every country in the world) left no doubt in our minds of the great revolutions which have taken place on the earth's surface; and disposed us to conclude that, as these mountains had probably at some very remote period been immersed in the sea, so might they again, by the incessant workings of the tides of the 'great waters,' and in the immeasurable existence of the world, be overwhelmed in the depths of the Atlantic; while those now hidden in it's bosom may rear their tops, enriched with beds of sea-shells, the objects of awe and of perplexity to the astonished traveller.'

The little sketch, likewise, of the margin and surface of Loch-long is graphic enough for the pencil of Gray:

'A few mean huts, here and there a naked human being, and at intervals, a boat on the lake with a fisherman and his boy.

'A drizzling rain gave a thick darkness to the natural dinginess of the lake, the effect of which was still farther augmented by the sea-weed that clung to the shores and rocks, and rode on the surface of the mournfully dashing waves; and by the lowering clouds which enveloped in obscurity the tops of the hills, and threw a sublime and awful majesty over this dreary region. The sides of the lake stretched along without the intervention of trees, or the relief of any vegetation upon it's banks; and a solitary boat, slowly moving across, appeared to us almost as passing

'the melancholy flood,

With that grim ferryman which poets write of,

Into the kingdom of perpetual night.'

P. 128.

The twelfth chapter, p. 151, consisting of general remarks upon the Highlanders, is well written, and appears to be accurate. It opens, however, with a comment upon bare feet, which has been made twice or thrice before. Mr. M. does not seem to admit, with respect to the Scottish lassies, the partial application of the '*exuitur, ipsa forma est*' of the ancients.

The moonlight-scene by the side of Loch-long, p. 164, bursting upon the travellers after they had been winding till near midnight among the mountains, may vie with any thing of a similar kind: we almost felt from it the heart's delight experienced by Homer's shepherd.

But we are expatiating with too much detail, or we could specify many more passages deserving commendation, and many in which emendation is required. *e. g.* It is commonly allowed, that the children employed in our English manufactories are not in general judiciously treated: Of this Mr. M. adduces a striking instance in the 'meagre, pale, and

stunted' artizans of Birmingham, p. 268. Why then did he not procure, or having procured, why did he not insert, some account of Mr. Dale's code of laws for the government of his youthful subjects? p. 188. We would have excused him half-a-dozen *recollections*, for one prospective glance of so useful a tendency as this.

That we may not expose ourselves to recrimination under this head, we extract the passage relative to Gretna-green, with the hope of influencing some hesitating damsels, from motives of delicacy if not of duty, to submit to be married south of the Tweed:

'At Gretna-green, we had the curiosity to call upon the high-priest of Hymen. It was at an early hour in the morning, and we could not be favoured with his society, without paying it's price in whiskey. A quart of this fiery spirit he drank before his breakfast. He told us, that he had married upwards of fifty couples in a year; that sometimes they came in coaches and six, and sometimes on foot; and that his charge for performing the ceremony varied, from fifty guineas to a bottle of his favourite liquor.

We rejoiced to find, that these disgraceful marriages were looked upon by the inhabitants as vile and scandalous. A father, who may be doubtful of his daughter's discretion, could not act more wisely than in taking her to hear their humiliating scoffs, and the nauseous anecdotes told by the Pontiff himself. If, after this, she should lose that delicacy which is the proper guardian of every virtue, she might indeed be regarded as above all shame.

That sex, whose generous minds set no bounds to their affection, little suspect, while they are flying on the wings of love and in the arms of some needy adventurer, that excluded from the only respectable inn at the place they are to descend into a miserable pot-house; or that the connubial knot is to be tied by an old drunkard, without the slightest pretence to the sacerdotal character; without even a syllable of the marriage-ceremony, and in the presence, if indeed any witnesses are thought necessary, of the very dregs of society.'

The 'ramble about Patterdale' p. 209, where we too have rambled with exquisite delight, and of which we retain *à la mode de Maxman* some vivid *recollections*, may serve as a specimen of our tourist's style of composition:

'From a rising ground behind the village, we caught a beautiful view of the lake (as represented in the annexed plate), with the interesting fore-ground of a quiet and romantic group of cottages scattered round the church, and the fine woods of Gowbarrow, contrasted with the gigantic and naked precipices of Place-fell on the opposite side of the water, in the distance.

We returned by the same way to Keswick; and as the day improved in brightness, the clouds, disappearing from the tops of the

mountains, disclosed their huge masses in unwieldy magnificence. Now we beheld Saddle-back with his four deep fissures, and behind, but above him, Skiddaw, with his Parnassian top. The sun shone with imperfect and occasional splendour; and the partial opacity to which this gave rise, uniting and darkening the natural shades, added considerably to the sublimity of their appearance, and gave their cavities and projections double effect.

About a mile before we reached Keswick, we entered a field adjoining to the road, to view the remains of a druidical temple. These consist of about forty large oblong stones, placed upright, in nearly a circular figure of thirty yards diameter. On the eastern side, within the circumference, are a few stones of smaller magnitude, so disposed as to form a square of five yards; which may have been allotted for the performance of their rites, for the distribution of justice, or for the use of persons of distinction.

The situation commands a noble view; but it is not possible that distinct stones, placed in the rudest manner, should produce any satisfaction. Tenacious memory, however, recollecting the terrible power possessed by those priests, their infliction of torture, and their offering of human sacrifices, may probably afford some pleasure, as that power, those tortures, and those sacrifices, are now happily no more.

At p. 218, we object to the use of the word *coils*, as applied to any stream but the '*Styx novies interfusa*' of classical fable. But incurious or incautious writers have in certain circumstances, *ubi plura vitent*, an acknowledged claim to indulgence; and under this head we are not disposed to deny the legitimacy of Mr. M.'s pretensions.

Butternere introduces a short account of the unfortunate young woman, 'whose recent injuries have excited so much public attention.' p. 223. It introduces likewise, in a manner somewhat less *à-propos*, a disquisition upon the useful art of eating, as practised by the Egyptians, the Greeks, and the Goths: but as it mingles with the notions of ancient epicures a broad hint to those of modern breed, extracted from a novel intitled *Hermesprong*, we forgive the violence of the digression for the sake of the occasional occupants of the Egyptian hall, who may have the Spartan virtue to profit by it; though which of them will commute his turtle-soup and Champagne for black-broth and the Eurotas! '*Vel duo, vel nemo.*'

Liverpool is well described. Its institution for 'the benefit of the blind,' indeed, Mr. M. has been spared the office of celebrating, having found it so admirably done to his hands by W. Smyth, esq. fellow of St. Peter's college, Cambridge; whose beautiful English lyric upon that establishment he has

judiciously inserted, p. 251. The compliment, however, paid to the West-Indian docks in London, ought to have been more comprehensive; as others, of at least equal extent and importance, have lately been opened there for the accommodation of the East-Indian and general shipping.

Warwick-castle, p. 271, conjures up a train of titles in our author's imagination, and the ages of chivalry bloom anew. The accompanying remarks are good: and the account of the Bacchanalian vase, we believe, perfectly accurate. It is a proud circumstance for England, that she has accumulated her monuments of the departed grandeur of 'the eternal city,' without giving her good name in exchange for them. Not so has the Louvre grown,

Scilicet et rerum facta est pulcherrima.

At St. Albans, Mr. M. is reminded of 'the prophet of the arts,' Lord Bacon; of whom Addison has said, that he possessed 'the sound, distinct, comprehensive knowledge of Aristotle, with all the beautiful light graces and embellishments of Cicero.' And a character of the ever to be lamented Sir William Jones is subjoined, from a late poem by Mr. Wrangham on 'the Restoration of Learning in the East.'

The whole is wound up in the following paragraph:

'Memory, hurrying over scenes so dissimilar in character and so rapidly shifted, kept the imagination in a pleasing state of activity, and produced an infinite assemblage of combinations, over which the mind wandered in vain for a distinct object. We were upon the whole, however, powerfully impressed with the conviction, that our tour had exhibited an abundant variety of picturesque scenery, and the most extensive field of reflection; whether we chose to compare the rude simplicity of a highland village with the courtly magnificence of Edinburgh, and the commerical splendour of Glasgow, or to contrast the poverty of a highland peasantry with the comforts of wealthy manufacturers. The extremes of luxuriance and barrenness, of indolence and industry, alternately met the eye; and we were disposed to believe, that no two individuals had ever before experienced, in the same period of time (a month) so employed, more of interest, or more of gratification.

'We had uniformly enjoyed fine weather, kind friends, and good health. With such feelings as these, how can it be said that "recollection is but a revival of vexations?" It was melancholy that uttered this, and it is prudent to avoid such gloomy notions. The great art of life is to think favourably of every thing, and to have desirable objects in expectation; with such a disposition, 'recollection will be a revival of pleasures.'

'On our entrance into London through Finsbury, admiring the magnificence of the houses and the grandeur of the square, and be-

holding the wealth displayed all around, we were disposed to congratulate fortune on the gifts which she bestows; but we remembered the answer, which she is said to have delivered in a stern voice; 'I give not, but lend at great interest'—and we hid our heads in the midst of smoke, of toil, and of heart-rending jealousies.'

Perhaps indeed Mr. M. hardly saw enough of highland life, by reaching no higher a latitude than that of Inverary, but he saw a great deal of its naked and distinctive character. He seems likewise to have been every where, in this part of his tour, too deeply impressed with 'the miserable condition' of these mountaineers; and occasionally to have forgotten one of his own subsequent remarks, that 'the beggar who runs himself by the road-side, and the monarch who stalks upon his terrace may perhaps have nearly equal enjoyment.' p. 240. In one of those Jeremiades, he misapprehends Dr. Beddoes' advice relative to 'dwelling among cows;' p. 135, a cohabitation recommended by that physician, not to preserve good health, but to recal it when banished by a disease hitherto reputed mortal.

Upon the whole, we have been much gratified by Mr. M.'s tour. The few omissions or mistakes, which we have noticed, only prove the 'sad imperfection of all human things' *Nihil est ab omni parte beatum*, is a maxim, in substance much older than Horace. But if Mr. M. judges as well as he executes, which is the more arduous department of the two, we will venture to assure the public, that they will not often meet with his publications at the perfumers' in Bond-street, or at the trunk-maker's in St. Paul's church-yard.

It would be injustice to the artists employed, Turner and Heath, not to notice with strong approbation the three plates (of Inverary, Loch-lomond, and Patterdale) which accompany this volume.

ART. VII.—*Drunken Barnaby's four Journeys to the North of England.* 8vo. 7s. Harding. 1805.

WE are much obliged to the anonymous re-publisher of this pleasant little book. Drunken Barnaby, whether he lived in 1634 or not, whether he wrote the English as well as Latin in this volume or not, was a very clever, humorous, jolly fellow, and we shall proceed to make our readers acquainted with his character by extracts from his Journal.

We have only to premise that we do not view him with the curiosity of antiquarians, but with the interest which every observer of human nature must take in the frolics of one who, like Falstaff, commends his *egaremens* by his wit, and, besides, adds the poignancy of classical allusion to his original strokes of humour. He is supposed to be the man of whom the old song says,

' Barnaby, Barnaby, thou'st been drinking,
I can tell by thy nose, and thy eyes winking;
Drunk at Richmond, drunk at Dover,
Drunk at Newcastle, and drunk all over,
Hey Barnaby! take 't for a warning,
Be no more drunk, nor dry in a morning.'

These four Journeys, backwards and forwards, into the North, are recorded in monkish rhyme, with, of course, no regard to metre, but with much liveliness of imagination. We say 'imagination,' for we believe, Drunken Barnaby saw most things double. Though we do not think, as his editor does, his learning and his drunkenness at all irreconcilable, or that it is wonderful so good a scholar should be fond of such low company. Nothing, we may venture to assert, is more common. As to drunkenness, Ennius, we are told by Horace,

' — nuncquam nisi potus ad arma
Prosiluit dicenda,'

himself, Homer, Anacreon, and many others of the ancients, as well as the moderns, stand upon record as thirsty old souls, and really we are inclined to believe that if drinking assisted them in their compositions, it was the sole cause of Barnaby's excellence; the very fountain from which all his wit flowed.

But though 'ale was Barnaby's darling,' he was a lover of women also, and unlike him whose epitaph (incert. aucto.) says,

Qui jacet hic, tanto vini flagravat amore
Ut daret uxori basia sola cado—

never failed to salute all the pretty hostesses that fell in his way.

After passing through Banbury, where he shews us he is no Puritan—

' Veni Banbury, O profanum	' To Banbury came I, O profane one!
Ubi vidi puritanum,	Where I saw a Puritane one
Felem facientem furem,	Hanging of his cat on Monday,
Quod Sabbatho stravit aurem.	For killing of a mouse on Sunday ?

he comes to Oxford, where we may remark that, as he does not tell us he was educated there, any more than at Cambridge when he passes through that town, he probably did not belong to either University, for he does not omit to inform us, he was born at Appleby in Westmoreland, when he arrives there; nor, perhaps, that his name was Harrington, when passing through the place of that name. In short, the conjectures of Barnaby's commentators are very uncertain ones, and we must rap him with Phalaris and Pythagoras, and the other great men who have flourished in doubtful ages, and of whose birth, parentage, and education, enough only is known to sharpen the ingenuity of the inventors of absurd hypotheses, and to inflame the anger of their equally absurd opponents.

But to return to Barnaby—who, good man! little thought he should excite so much of the attention of posterity, when he walked or rode four or six miles a day to or from the North, and intoxicated himself at every alehouse in his way. At Woodstock he makes a moral reflection upon Fair Rosamond—and prefers his living hostess, 'mille mortuis Rosamundis.' At Mansfield he leaves his love *in doubt*. Here we might compare him to Æneas leaving Dido—but we shall wave this opportunity in favour of other more classical critics, and go on with our friend Drunken Barnaby to Overbowles, where he goes to Church, and falls asleep in the middle of the sermon; but observes, that the parson's nose was red; indeed he is rather irreverent in his sarcasms upon the manners and learning of the clergy. But Barnaby lived in old times. At Wetherby he meets with another frail fair one—but lets us into a trait of character, which shews his courage not to have been equal to his susceptibility of the tender passion. At Kighley he gives us the first proof of his poetical powers:

'Veni Kighley, ubi montes
Minitantes, vivi fontes,
Ardui colles, arida: valles,
Læti tamen sunt sodales,
Festivantes et jucundi,
Ac si domini essent mundi.'

'Thence to Kighley, where are moun-
tains
Steepy threat'ning, living fountains;
Rising hills, and barren vallies,
Yet bon socios and good fellows;
Jovial, jocund, jolly bowlers,
As they were the world's controllers.'

We shall not, however, pay Barnaby the compliment of following him regularly through his Journal, but extract a few desultory passages from its most striking parts. He promises to tell us, p. 30, what he liked, and what he disliked in his travels—

* Sed arrectis auribus audi,
Quid dilexi, quicquid odi,
Pontes, fontes, montes, valles,
Caulas, cellas, colles, calles,
Vias, villas, vicos, vices,
Castas, cautas, meretrices.*

* But attend me, and partake it,
What I loved, what I hated;
Bridges,* fountains, mountains, vallies,
Huts, cells, hillocks, highways, shallows,
Paths, towns, villages, and trenches;
Chaste, choise, chary, merry wenches.*

But he leaves his readers to distinguish between the objects that were to his taste or distaste; though not without a clue, in the stories of his amours, and drinking bouts, and easy journies. There is surely some spirit in the following lines :

* Ego enim mundum totum
Tanti esse quanti potum
Semper duxi : mori mallem
Nobilem quam vitare allam :
Sobrius, similis apparet agno :
Ebrius, Alexandro Magno.*

* For the world, I so far prize it,
But for liquor I'd despise it:
Thousand deaths I'd rather die too,
Than old ale mine enemy too :
Sober, lamblike do I wander ;
Drunk, I'm stout as Alexander.*

From his quotations, as well as his own verses, Drunken Barnaby appears to have been well acquainted with the Latin classics. At Dunchurch, he says, there are many robbers, but he did not fear them :

* Cantat vacuus viator.*

* Safe he sings whose purse is empty.*

There are numerous indications of a similar nature throughout the book.

We shall now copy a notice or two from the index, which is an epitome of Barnaby's mode of life.

* Coleshill ; the butcher's wife there. p. 43.

* Leave taken of all the places (about 150 in number) he always got drunk at in the road, from p. 115 to 123.

* Litchfield ; where he borrowed money of an old usurer. p. 43.

* Meredin ; Merry with his landlady Joan. p. 43.

* Tosseter ; where he sate up all night. p. 47.

* Wedon ; where he vomited. p. 47.

* York ; where he lay with the weaver's wife. p. 93.

* Barnaby, Barnaby, &c.*

At Wandsford, between Stilton and Stamford, Barnaby gave occasion for a story that is still told there, and indeed of the circumstances of which, there is a picture over the door of the principal inn. Barnaby is there seen to this day

* England, amongst all nations, is most full
Of hills, wells, bridges, churches, women, wool.

floating down the river on a haycock. Hear himself tell the story—

'Inde prato peramechi
Dormiens temulenter feni,
Rivas surgit et me capit,
Et in flumen alte rapit ;
'Quorsum ?' Clamant ; 'Nuper erro'
A Wansforth-brigs in Anglo-terra.'

'On a haycock sleeping soundly,
The river rose and took me roundly
Dowh the current : people cry'd,
Sleeping down the stream I hy'd :
Where away, quoth they, from Green-
land ?
No ; from Wansforth-brigs in England.'

His description of Burleigh, then uninhabited, has some humour in it.

'Veni Burleigh, licet bruma,
Sunt fornaces sine fumo,
Promptuaria sine promo,
Clara porta, clausa domo ;
O camini sine foco,
Et culinæ sine coquo !
Clamans, domum ô inanem !
Resonabat Echo, famem ;
Quinam habitant intra muros ?
Rêspirabat Echo, mures ;
Ditis omen, nomen habet ;
Echo respondebat, Abi.'

'Thence to Burleigh,* though 'twas
winter,
No fire did the chimney enter,
Buttries without butlers guarded,
Stately gates were double warded ;
Hoary chimneys† without smoke too,
Hungry kitchens, without cook too.
Hollowing aloud, O empty wonder !
Echo‡ strait resounded, hunger.
Who inhabits this vast brick house ?
Echo made reply, the titmouse :
Ominous cell ! No drudge at home, Sir ?
Echo answer made, Begone, sir.'

At Pomfret, Barnaby makes sage remarks upon the fate of Richard the Second and Edward the Fifth's two uncles murdered in Pomfret castle. And with more metrical accuracy than usual, for Barnaby's verses are mostly rythmical, he subjoins in a note the following distich :

Regibus Anglorum dedit arx tua dira ruinam,
Hoc titulo fatum cerne, Stuarthe, tuum,

This, as his editor says, fixes the date of Barnaby's travelling or writing, to the period of the civil wars. Of Barnaby's four Journeys, there were before the present, four editions. The first printed probably between 1633 and 1650, as it has a frontispiece engraved by Wm. Marshall, who flourished during that space of time. In 1716 was published the next edition, with a Latin address to the reader, instead of the former English one. The second editor gave no additional information concerning Barnaby except that he was a graduate of Oxford, which upon examination, has proved to be

* This house is the leveret's bush.

† Ivy, the chimney's trophy.

‡ Echo's the keeper of a forlorn house.

an unfounded report. A third edition in 1723, added an English advertisement, and an index. A fourth, which is the latest, was printed in 1774, with no variation from the preceding. The present, or fifth edition of Drunken Barnaby, has added an advertisement, which contains the above information, and which, although we do not ourselves think it of the least importance, as many do, we have communicated to our readers. A much stronger inducement to read Drunken Barnaby is his rich and peculiar vein of humour. At Darlington, in his last journey, he married, but his love for his pot of ale was stronger than his love for his wife.

'Pocula noctis dant progressum, 'All night long by th' pot I tarry'd,
Ac si nondum nuptus essem.' As if I had ne'er been marry'd.

He now retires to his native county, Westmoreland, and enters into the trade of a horsedealer; in the tricks of which business he let us know that he was very expert; and with the wantonness of extravagant humour tells us how to make a slow horse mend his pace:

'Ut alacrior fiat ille
Ilia mordicant anguill.'

'Where to quicken 'em I'll tell ye,
I put quick eels into their belly.'

There is another strong instance of this hyperbolical sort of wit, this talent for hoaxing his neighbours, which Drunken Barnaby so eminently possesses:

'Oppidani timent clari
Paulo spiram asportari,
Scissitantes, valde mirum,
Ubi præparent papyrus,
Qua maturius implicetur,
Ne portando læderetur.'

'Here the townsmen are amated,
That their spire should be translated
Unto Paul's; and great's their labour,
How to purchase so much paper
To enwrap it, as is fitting
To secure their spire from splitting.

This was at Grantham. At Gastile he met with a very learned clergyman, upon whom he made the following epigram:

'Quota est hora, refer;' solem specularando respondet!
Ecce sacerdotes quos tua terra parit!

'I asked him, "What's a-clock?" he look'd at th' sun,
But want of learning made him answer—mum.'

We may here ask Drunken Barnaby himself whether it was from a noble contempt of quantity that he wrote the above, or from a judicious preference of pure rhythm to the

stiff unnatural rules of metre? One would think the latter, from the following strange stanza of Sapphics,

' Si per apricos spatia locos
Gaudeat, mentem relevare meam,
Anxiam curis, studiisque gravem.'

He was evidently aware that his verses were full of mistakes, because he tells us himself, 'Fregi frontem Prisciani,' and that he confined himself to syntax, and neglected prosody,

' Sat est, verbum declinavi,
Titubo, titubas, titubavi.'

Barnaby bids a long and tender adieu to all his houses of call upon the road. In London, he says, he was so well known that he must for very shame leave his old haunts.

' *Faustul.* Quid me movet? ' *Faust.* What is't makes me? Dos't
Nonne cernis not note it,

Me tamdiu in tabernis
Propinasse, donec mille
Clamant, ecce Faustulus ille,
Qui per orbem ducens iter,
Titulo Ebrii insignitur!
Qui natali bibit more
Ortu rosæ ab Auroræ
Usque vespem, et pudorem
Vultus, quæstus et odorem
Sprevit! audi culpæ poenam,
Scenam Faustuli extremam.'

How I have i'th' tavern floated,
Till a thousand seek to shame me,
There goes Faustulus, so they name me,
Who thro' all the world has traced,
And with style of Maltworm graced!
Who carouseth to his breeding,
From Aurora's beamlines spreading
To the evening, and despiseth
Favour-thrift, which each man prizeth!
Now hear Faustulus's melancholy,
Th' closing scene of all his folly.'

He declares himself to be very happy and contented in his retirement, but says, if he could gather his friends round him in London, he should be glad to live there for ever.

' Nunc novæ longum valedico ' Now to that New Troy bid adieu
Trojæ, for ever,

Læta quæ flori, gravis est senectæ, Wine, Venus, pictures, can allure me
Vina, picturæ, Veneris faceta, never,
Cuncta valete. These are youth's darlings, age's hoary
griever,

Fare ye well ever.'

These Sapphics also are more correct than Barnaby's common style. We have only one more remark to make, that in the passage p. 72, there is little if any proof in the Latin that Barnaby's surname was Harrington, but only in the English translation.

' Veni Harrington, bonum omen! ' Thence to Harrington, be it spoken!
Vere amans illud nomen, For name sake I gave a token
Harringtoni dedi nummum, To a beggar that did crave it,
Et fortunæ penè summum, And as cheerfully receive it;
Indigenti postulanti, More he need not me importune,
Benedictionem danti, For 'twas th' utmost of my fortune.'

The Latin, we think, only proves that Barnaby had in his pocket the town-piece called a Harrington, when he passed through the place, and thought this a lucky omen. Ben Jonson, and other writers mention this coin, which was current in the early part of the 17th century.

Seven new vignettes are substituted by the present editor, for the four old plates. We cannot dismiss the book without again thanking him for his republication of a *jeu d'esprit*, which, with the exception of some indecent passages, deserves the general notice of the public, as well as the particular regard of the scholar, and the bon-vivant. This one strong objection materially affects the otherwise pleasing song of 'Bessie Bell,' subjoined to the Journal of Drunken Barnaby.

ART. VIII.—*Sermons on the Mission and Character of Christ, and on the Beatitudes, comprehending what were preached before the University of Oxford, in the Year 1803. At the Lecture founded by the late John Bampton, M. A. Canon of Salisbury. By John Farrer, M. A. of Queen's College, Rector of the United Parishes of St. Clement, Eastcheap, and St. Martin Orgars, London. Rivington. 8vo. 1805.*

IT has been asserted that excellence is to be expected only from voluntary exertion, from labours self imposed and self regulated. Hence it is that the prize compositions of our universities so seldom rise above mediocrity.

Into an investigation of this position, and of the instance which accompanies it, we shall not enter, since we conceive it does not materially attach to those productions which from the name of the founder, have been called 'Bampton Lectures.' In the extract from Mr. Bampton's will, which is here, as usual, prefixed to the sermons, is delineated, as it seems to us, a plan most comprehensive and liberal. It leaves to the person who may accept the appointment, the adoption of that department of divinity, which may best accord with his private studies and inquiries; and he whose reading upon theological subjects is in any degree extensive, may be said to be almost, if not altogether, free and unfettered, at liberty

'Where to chuse

'His holy theme, and Providence his guide.'

As therefore the acceptance of this appointment is voluntary, as the subject of discussion is sufficiently unlimited,

it is not the fault of the institution, if the preacher fail, either in the matter or the conduct of his discourses. The idea of a task is ridiculous, and the variety of topics which have been treated of since the year 1780, in which the lecture commenced, will bear us out in our assertions.

It is an additional indication of the same liberal spirit, that Mr. Bampton extended the appointment to the graduates of both universities. Not, however, to the illiberality, but to the theological exuberance, of the sister university, do we attribute the circumstance that these lectures have never yet been preached by a member of the university of Cambridge.

The utility of this plan will not be questioned. It has excited genius, it has rewarded ambition. It has called into day those, whose talents, for want of exertion, whose learning for want of a determinate object, might have produced little of honor to themselves, and little of advantage to the community. It has established a watch-tower, a fixed post, from which the soldiers of Christ may desery and attack the enemies of revelation. They have certainly not been wanting in vigilance, in courage, and dexterity, whether of offensive or defensive war. No opinions directly or collaterally injurious to our faith have passed unregarded; and 'the weapons of our warfare' have been successfully wielded, not only against the sceptic, but against those 'who preserve the name without the substance of religion.'

How far the sermons before us quadrate with the directions of the founder already exhibited, Mr. Farrer shall himself explain.

'The subject, that I propose for this year's course of lectures, is the mission and character of our blessed Lord, as prophetically delineated in the Old Testament, as historically recorded in the new. This theme, it must be admitted, is not calculated so much to vindicate the doctrines of our religion against the infidel and heretic, as to elucidate those doctrines for the Orthodox believer; I trust, however, that it falls sufficiently within the compass of our founder's views; inasmuch as it embraces the more essential articles of the Christian faith; and as far as it tends to shew the unity and harmony of revealed religion through the several covenants that were made with man, it contributes one species of evidence to the divine authority of the Holy Scriptures.' p. 1.

The particular subjects discussed are—1, Unto us a Child is born, &c. Isaiah, 9. 6; 2. The Passion of Christ; 3. The

* Gibbon chap. 54, ad finem.

beneficent Purposes of Christ's Mission; 4. The Word made Flesh full of Grace and Truth, John, i. 14; 5. Nativity of Christ; 6. Method of Christ's Preaching the Gospel; 7. The Time is fulfilled, the Kingdom of God is at hand. Mark i. 15; 8. The Conditions of Acceptance.

It will be seen that these sermons are of general import, and as they are upon questions which have been frequently discussed, they need from us no particular observation. The arguments are such as have been often enforced, and the manner is not peculiarly new. We have therefore only to record our opinion as briefly as possible.

Mr. Farrer does not attempt to dazzle by the splendour of his style, or to surprize by the acuteness of his reasoning; he is however a very sensible writer, conveying useful truths in language plain, equable, and correct. His arrangement we cannot wholly approve. The fifth sermon might certainly change its place with the second.

The publication of this volume has been delayed by an alteration in the original plan. Two entirely new sermons (the 2d and 5th) have been substituted instead of that portion of discourse on the 'Beatitudes' delivered by the preacher. This has been dilated into eight sermons, which are very deserving of notice and of praise. As we have hardly given a sufficient specimen of the author's manner, we offer the following. It is from Matt. 5. 5.

'Having treated on the Beatitude of the poor in spirit, I proceed in the order which I proposed to take, to discourse on that of the meek. These two dispositions are so closely related, that they are oft associated in Holy Scripture; and indeed, in some instances, they are put indifferently the one for the other. Thus the prophetic clause of Isaiah, 'To publish good tidings to the meek,' is rendered by the evangelist, 'to preach the gospel to the poor.' But as some distinction of character seems designed in this place, it may be proper to regard it through the present discourse. Now as I have understood the poor in spirit in relation to God, and with a reference to the things of heaven, so I would understand the meek in relation to men and with a reference to the things of earth; an acceptance, which derives some countenance from their respective beatitudes: to the poor in spirit is assigned the kingdom of heaven, and to the meek the inheritance of the earth. It cannot escape our observation that the recompense here proposed of a temporal inheritance has a singular aspect in the series of beatitudes, since to every other character the blessedness assigned is, not indeed entirely, but in the principal and final aim, of a spiritual nature and in the life to come. Perhaps the singularity of this exception may be removed, if we attend to that peculiar structure of language, in which this series is given. It is agreeable to the sententious style of He-

brew poetry, which our Lord appears to have adopted on this occasion, to distribute into separate, yet parallel clauses two parts of a proposition, which are to be understood in union. On this principle we may accept the two first of these sentences, as if they were thus disposed: 'Blessed are the poor in spirit, and the meek, for their's is the kingdom of heaven, and they shall inherit the earth;' they, who cultivate these two kindred dispositions, shall be blest both in temporal and in spiritual things; they have the promise both of this life, and of that which is to come.' P. 257.

Mr. Farrer, from motives of respect and gratitude, has dedicated his work to the Bishop of Lincoln, who contributes by his patronage as well as by his personal exertions to advance the cause of religious truth. Let it ever be remembered to the honor of this prelate, that he was a liberal and disinterested patron of Dr. Paley, than whom religion, natural and revealed, perhaps never had an abler, or a more successful advocate.

ART. IX.—*Hints towards forming the Character of a young Princess. Two Vols. 8vo. 12s. Cadell and Davies. 1805.*

IF the title of a work were to be considered as a decisive pledge of the nature of its contents, we are afraid that the author of the treatise at present before us, would not be thought to have redeemed it. The modesty of a writer, however, will sometimes prompt him to profess little that he may be thought to have performed a great deal; and the peculiar nature of the subject matter often requires this species of delicacy. As both these reasons appear to exist in the present instance, we should have been little inclined to quarrel with the title of this work, if it had been followed, as we certainly expected it would, by a general outline of the principles which ought to regulate the education of a female sovereign; and not by particular and minute directions as to its subordinate parts. But the author has so far abandoned the *moderation* of his title-page, as to say very little about the former, and a great deal about the latter: he not only points out the books which the royal pupil should read, but enters pretty much at length into criticisms upon them, and descends into details, which, if they were in any degree more applicable to her education than to that of any other person, might certainly be considered as an infringement of the rights and duty of her preceptor.

To consider his subject as one of the most important that exists, appears to be part of the tenure by which an author

holds possession of that character. The writer of this treatise certainly displays no inconsiderable share of alacrity in performing this portion of his duty. 'If we were to inquire,' he observes in the beginning of his preface, 'what is even at the present critical period one of the most momentous concerns which can engage the attention of an Englishman who feels for his country like a patriot, and for his posterity like a father; what is that object of which the importance is not bounded by the shores of the British islands; nor limited by our colonial possessions; with which in its consequences, the interests, not only of all Europe, but of the whole civilized world, may hereafter be in some measure implicated—what Briton would hesitate to reply, The education of the Princess Charlotte of Wales?' And afterwards, in exhorting a particular attention to the virtue and happiness of the royal pupil, 'May this,' says he, 'be the supreme concern; from honest reverence to the offspring of such a race, from a dutiful regard to her own future happiness, and from a reasonable attention to the well-being of those millions whose earthly fate may be at this moment suspended on lessons and habits received by one providentially distinguished female.'

That this is a subject of very considerable importance no one will deny, but it is a little too much to attribute to it that very extended influence which is here described. In the first place, this supposition assumes that the personal character of an individual results solely from the mode of his education; which is at least a matter of some doubt; and in the next place it must be observed, that it is the leading principle of the British constitution, as it is of every other of which the liberty of the subject is the basis, to guard as far as possible against the necessary inequalities of human nature, and the varieties of human passions, by the mutual controul and dependance of its component parts. In such a system the personal character of the sovereign cannot, in a political point of view, produce any very serious consequence; though it may indeed, like that of any other illustrious individual, in fixing the standard of morals and manners by the force of example only. Even in despotic governments, the vices and follies of the monarch, though of considerable importance in the external relations of a state, have commonly less effect on the happiness and welfare of their subjects than we are inclined to allow; their operation is confined to a very narrow sphere, and is either counteracted by chance, or blended and lost amidst that general tendency to improvement which pervades the mass of mankind.

In investigating the principles upon which the education of a female sovereign should proceed, the natural objects of inquiry appear to be two-fold, how much and in what respect it should vary from the ordinary education of that sex, in consequence of the duties which she has to perform : and in what respects it ought to differ in itself, from the peculiar nature of the government which the sovereign is destined to exercise.

It would be by no means difficult to shew, that the same system of education which ought to be pursued with regard to the higher class of females, should, as far as it extends, be adopted in the case of a sovereign. Her elevated rank cannot in this respect create any specific difference in its *nature* or *principles*, though it certainly must in its *degree*. The mode of cultivation should be in both cases the same, though it should be carried to a higher state of perfection where there is a greater necessity for its exertion, and the influence of its example is more extensive. The same observations are equally applicable to the moral and religious instruction, and extend to the whole of those acquirements which relate principally to the private character, of a sovereign ; which are, strictly speaking, not more essential to her than to other individuals, and which do not absolutely grow out of the nature of her situation. In one respect, indeed, they are of more importance, because they are more observed ; and a prince whose good qualities render him the idol of his subjects, extends their benefits beyond himself : he forms the model of imitation in his own age, and influences in some degree the future characters of mankind.

It must, however, be observed, that in proportion as the moral excellence of a sovereign, or any person of high rank, is more valuable, its acquirement is rendered more difficult by the nature of the situation ; in this respect the higher and lower classes of a state are placed in a similar situation ; the facility with which the passions and inclinations of the former can be gratified, and the ignorance, or want of instruction in the latter, are productive of nearly the same results. In the intermediate ranks of society the disposition to corrupt indulgence is often corrected by the difficulties which attend it. Hence arises the very essential and superior duty on the part of the preceptor of a sovereign, of building up in principle that strong barrier against temptation, which is happily created by existing circumstances in the more humble walks of life, where the same degree of persevering diligence and assiduous instruction could not possibly be ob-

tained.* But even in this particular, the moral education of a princess differs only in degree from that of any other individual, as it is clear that the same principle must be inculcated in both, though they are aided in one case by the intervention of particular circumstances.

One species of ethical instruction belongs indeed peculiarly to a sovereign as distinguished from other persons of elevated rank, because it arises exclusively from the distinct relations in which he is placed. We allude to those general maxims and rules of conduct which define and regulate the duty of a prince with respect to his subjects, whatever may be the degree of political power which he possesses.

It is, however, the superior cultivation of the intellectual, and not the moral habits, that constitutes the leading difference between the education of a female sovereign, and the rest of her sex. A princess is to be taught the art of governing. She is to gain by instruction, if possible, those habits, both speculative and active, and that promptitude and vigour of mind, that disposition for business and acuteness in the discovery of character, which seem to be the peculiar province of men, and which are fostered and encouraged by the nature of their occupations. These are habits and qualities which are sometimes unfortunately disunited from the best moral dispositions; and which are not very commonly the result of mere instruction: even those kings who have possessed them in any extraordinary degree, have been indebted to the circumstances of their early life for their acquisition. It is remarked by Dr. Johnson that the great Frederick of Prussia might be said to owe to the difficulties of his youth an advantage less frequently obtained by princes than literature and mathematics; and that what Cromwell had more than our lawful kings, he owed to the private condition in which he first entered the world.† The same observations are applied with still more force to those rare instances where females have displayed a capacity for governing. The earlier years of Elizabeth were passed in the school of adversity, and Catharine the Second struggled through difficulties to that capacity for empire which she afterwards displayed. But the virtues of the female character are certainly not imperial: and he who has to develop them, if they do exist by artificial means, has a task which it is more easy to point out than to perform.

* See page 5 of the Treatise.

† Life of the King of Prussia, p. 226.

The education, however, of a princess, as well as that of any other sovereign, must vary in some measure with the nature of the government which is intrusted to her care, and the task of conducting that education is less difficult in proportion as the good or bad qualities of monarchs have less influence on the political or private prosperity of their subjects. A larger share therefore of skill and attention is requisite in forming the character of an autocrat, than in preparing a sovereign for the government of a free state. Not only, however, is it a question of degree; but the principles upon which the education of these different sovereigns ought to be conducted, admit of several distinctions: It is necessary, for instance, that a prince, who is not controuled by any existing constitution, or subject to any laws, should be taught to study as much as possible the habits and dispositions of the people whom he is to govern, and should be minutely acquainted with every circumstance which tends to their prosperity. The burden and responsibility of legislation rest upon his own shoulders, and he is exclusively answerable for the goodness or defects of his laws. In such a prince a blind veneration and obedience for previous systems should never be encouraged, because instead of being the result of the collected wisdom of a nation, they are in fact the mere dogmas of individuals. The ruler of a free nation, on the contrary, should deeply and accurately study the nature of the constitution of which he forms a part; he should work rather by rule than principle; he should be of a disposition more passive than active; he should permit the unrestrained energies of his people to work out their own good: instead of anxiously humouring innovation, he should leave it to be produced in the best of all possible modes, by the free exercise of the reason and experience of mankind. In a patriot monarch we must applaud a calm and steady perseverance in those systems which have been sanctioned by the concurrence of a whole people: he must consider himself as a guardian rather than a parent of his subjects' welfare, and limit his superintending power of legislation to the prevention of any attempts upon his own rights and privileges.

To fill up this loose outline of the education of a princess by cultivating in the detail those intellectual powers which are essentially requisite to conduct the government of a nation with vigour and capacity, is the honourable, though difficult object of a royal preceptor. We cannot indeed be sanguine in our expectations that mere instruction, however skilfully bestowed, will succeed in bringing to a high

degree of perfection those peculiar talents, which are generally created or strengthened by the scenes of active life; but we may at least console ourselves with reflecting, that if they are hard to be obtained, their absence is rendered less important by the nature of the constitution which is to be entrusted to the care of the sovereign.

In the treatise, however, which is at present before us, we expected some *hints* towards the solution of this difficult problem, of the probable means of ingrafting the masculine virtues on the female character without injuring its peculiar beauty and delicacy: and we were rather confident in our expectations, as two considerable volumes have been nominally devoted to the consideration of the specific education of a princess. We confess, however, we were disappointed in finding a series of hints, most of them certainly very valuable, but nearly all of them equally useful in conducting the education of any other dignified female. One third, for instance, of the present treatise, is occupied in the discussion of the ancient republics of Greece and Rome; the uses arising from history, and the critical character of historians; another third is devoted to the discussion of religious topics; and the residue contains some general speculations on the characters and merits of essayists and dramatists; in the mean time the royal pupil seems very rarely to emerge from the rest of the sex, and, like Lucretia, is not distinguishable from the crowd of her companions by any peculiar attributes of superior rank.

The general justness and propriety of the author's suggestions cannot well be questioned, especially as they do not often run any of the risks and hazards to which novelty is subject. Under the head of 'Books,' for example, it is suggested with cautious modesty that, 'that to burden the memory with a load of dry matter, would, on the one hand, be dull: and with a mass of poetry, which she can have little occasion to use, would, on the other, be superfluous. But as the understanding opens, and years advance, might she not occasionally commit to memory from the best authors in every department, one select passage, one weighty sentence, one striking precept, which in the hours devoted to society and relaxation, might form a kind of thesis for interesting conversation? For instance, a short specimen of eloquence from Louth, or of reasoning from Barrow; a detached reflection on the analogy of religion to the constitution of nature from Butler; a political character from Clarendon: a maxim of prudence from the Proverbs: a precept of government from Bacon: a moral document from the Rambler: a passage of ancient

history from Plutarch : a sketch of natural manners from Goldsmith's Traveller : or of individual character from the Vanity of Human Wishes : an aphorism on contempt of riches from Seneca : or a paragraph on the Wealth of Nations from Adam Smith : a rule of conduct from Sir Matthew Hale : or a sentiment of benevolence from Mr. Addison : a devout contemplation from Bishop Hale : or a principle of taste from Quintilian : an opinion on the Law of Nations, from Vattel : or on the Law of England from Blackstone.* To some of our readers this may probably appear an ingenious method of introducing a pithy character of different authors : those who are charitable enough to be of a different opinion, will at least suspect the soundness and solidity of the proposed system of education.

No ground of alarm can, however, exist as to the moral and religious instruction which our author recommends. A great deal of very valuable matter is to be found in these pages, and which has at least the benefit of being more *extensively* applicable than a treatise on a specific education would have led us to expect.

The author indeed throughout the whole of this work displays a very laudable energy in pointing out the necessity which there is of impressing upon the mind of the royal pupil a strong conviction of the perpetual interference of Providence in human affairs : that this is a very important principle of pure religion no one will surely deny, but the author should not have forgotten that there is something more than this disposition which is requisite to form the character of a princess, and that it was a sovereign who had no subjects to command, who employed his time in finding 'sermons in stones and good in every thing.'

We are far, however, from wishing to enter into discussions on the numerous opinions which are offered in the treatise before us, as it would lead us to a much greater length than the nature of the subject can justify, or the limits of our review can permit. We must, however, observe that as on the one hand, a great deal is omitted which might be necessary for a princess to learn, so on the other there is no inconsiderable portion of which she had better be ignorant. In the very outset of the work for example, we meet with the following fanciful lucubrations on the use of geography, which, if they were ever permitted to be offered at all to the contemplation of the royal pupil, should at least be concealed from her, until her reason was sufficiently strengthened to enable her to estimate them in their proper light. 'Respecting the study of geography I would observe, that many particulars which do not

them to have been considered by the generality of writers ought to be brought before the view of the royal pupil. The effects of local situation and geographical boundary on the formation and progress of nations and empires. The consequences, for example, which have resulted, as well in the political as in the civil and religious circumstances of mankind, from the Mediterranean being so aptly interposed, not so much, as it should seem, to be a common barrier, as to form a most convenient and important medium of intercourse between Europe, Asia, and Africa: the effect of this great naumachia of the ancient world in transferring empire from east to west; the coincidence of the two great European empires with the two great Northern peninsulas of this sea; and it is impossible not to add the coincidence of the *abortive* empire of Carthage with the *equally imperfect* peninsula of the south side.' The author then proceeds to point out the utility of the want of the tides in that sea, in fostering the early spirit of maritime adventure, at the same time that the isthmus of Suez affords a stimulus to its future exertions; 'an isthmus,' says the author, 'that seems to have been providentially retained; that while the maritime activity and general convenience of the ancient world was provided for, there might still be a sufficient difficulty in the way to excite to a more extended circumnavigation, when the invention of the compass, the improvement of maritime skill, and the general progress of human society should concur in bringing on the proper season.'

Such are the less general particulars to which her attention may be advantageously drawn. With geography in general should of course be connected some knowledge of the natural and civil history of each country, its chief political revolutions, its alliances and dependencies; together with the state of its arts, commerce, natural productions, government, and religion.

Such indeed are the less common particulars which had 'my father' lived in these days, would have been amplified into a new system of Shandean philosophy. How much has the world lost in being deprived of his eminent talents in embodying into an accurate system these remarks on the intimate association between the prosperity of a nation, and the shape of its territorial possessions! How would the illustrious theorist himself have been delighted to have proved that it was a profound speculation of the great Guthrie, which compared Europe to a lady in a sitting posture, and Italy to a jack-boot; and with what transport would he not have glowed

when his theory united with his patriotism, in discovering the perfection of Great Britain in the figure of the Platonic triangle!

The author, though in general extremely correct in the facts which he details, is not devoid of some occasional errors. He tells us for instance that Queen Elizabeth* restored the coin of Great Britain, when the fact is notoriously the reverse; and this portion of her praise is to be found only in the vanity of her epitaph. He tells us also that the MSS. which were brought from Herculaneum, and are at present at Carleton House, are certainly the best works of some of the Roman authors, written however, we believe, for some unfortunate reason or other, in the Greek character. The Mediterranean is called the *naumachia* of the ancient world; the transaction itself, for the place in which the transaction is performed: a new species of rhetorical figure which is analogous to that which we should make use of in calling a piece of green turf the cock fight of a country fair, or the Canopic branch of the Nile the victory of Lord Nelson.

On the whole, however, we cannot withhold from the author of this treatise our unqualified approbation of the truth and necessity of the moral principle which he wishes to be instilled into the ruler of a great empire. We only find fault with him for considering moral instruction as almost the only requisite in forming the character of a prince. '*Rex eris si recte facis*, is a maxim which we are afraid the corruption of human nature will not allow to be generally true; and a monarch who acts exclusively upon it may, like Henry VI. or Lewis XVI. secure the respect of the best disposed of all nations, and lose the obedience of his own subjects. At the same time, however, that we complain of the inadequacy of our author's original plan, we are confident that if he had entered fully into the consideration of the specific education of a princess only, as contra-distinguished from that of any other female, these volumes would have melted down to half their bulk.

ART. X.—*An historical Memoir of the political Life of John Milton. By Charles Edward Mortimer, Esq. Ato. Vernor and Hood. 1805.*

THE introduction to this empty rhapsody informs us, that its object is the *laudable* ambition its author possesses, to

familiarize the name of Milton as a patriot : ' that is, to challenge the veneration of mankind for one who openly justified the murder of his sovereign. Full of this praise-worthy and patriotic design, he ' struts and frets his hour' through eighty-two pages of diffuse typography and noisy declamation : and we think that, without rashness, we may venture to predict, that he will soon be ' heard no more.'

Whether the author is animated by the confidence of truth, or hardened by the obstinacy of intrepid ignorance, we shall not undertake to discuss ; be that as it may, he sturdily declares, that ' if any one is capable of discovering one sentiment in the following memoir, that indicates a mind not thoroughly British, he will thank him for his sagacity ; but such, he expects, will not be found.' We must nevertheless fortify ourselves, as we can, against the terrors of this blustering challenge, and at least endeavour to prevent the public from being bullied into an adoption of the belief, that rebellion is the only remedy for the abuse of government.

Had the performance appeared at the commencement of the French revolution, we should not have been greatly surprized at this frothy ebullition of faction and bad taste. Rebellion then assumed every shape, accommodated itself to all habits, tempers, and conditions of life ; and adopting for its diabolical purposes, the maxim of the apostle of christian charity, became ' all things to all men.' At such a period, it would not have been wonderful if some schoolboy, who had just ' withdrawn his hand from the ferula,' infected with the fever of patriotism, and heated with the name of Milton, had stepped forth from his study, to tell the kings of the earth, that they held their offices only at the good pleasure of their subjects, and that if they presumed to guard the inheritance which had been transmitted to them from their forefathers, the scaffold was ready to execute the vengeance of the people on their arrogance and temerity.

But now that the crisis of that tremendous distemper which attacked the vitals of civilized society, is passed by, we are somewhat surprized at the remaining symptoms of popular delirium, exhibited in this puerile and unnecessary exercise ; the author must be most deplorably at a loss for employment, or must imagine that the public are so, when he busies himself with attempting to convince mankind in the year 1805, that Milton was a patriot in 1650. He is come at an unlucky time into the world with his discovery ; and we zealously hope, and sincerely believe, that the *British* sentiments openly adopted and vindicated in this puny volume, will be universally and indignantly disclaimed by every Englishman, as absurd in principle, and highly dangerous in ten-

dency. Who can endure to hear revived the execrable doctrines which have disgraced the name of Milton, and forced down his political reputation nearly to a level with that of Thomas Paine, and the rest of those smugglers of contraband politics, which in these latter days had nearly the free and wholesome circulation of loyal and rational feeling? Who can bear to be told that kings may be deposed and assassinated for misconduct; that disputes between the several branches of the government are only to be decided by an appeal to the sovereign rabble; and that a course of rebellion and civil war is the only regimen by which the state can be purged of its impurities? Such are the notions which, very thinly disguised, this book contains; and it contains little else. This offensive *caput mortuum* is all that will be found to remain, after all the lighter and more volatile parts of the compound are thrown off. The labour of a very minute analysis may therefore reasonably be spared.

The mode which Mr. M. adopts, of shewing the patriotism of Milton, is such as shews how much safer he thinks it to declaim than to reason. He presents us with a regular list of his political works; that he may not, however, be thought to have consumed his talents in the collection of a mere catalogue, he has decorated his volume with many flowers of criticism, on the sublimity of conception, the vigour of style, and the enlightened liberality of sentiment, which distinguish the polemics of his hero from the raving of factious discontent. Another of his artifices is to quote occasionally some of the most unexceptionable passages, and thence to conclude that the writer of them could not chuse but be a patriot. Thus from his discourse on prelatical episcopacy, Mr. M. selects a very spirited and plausible paragraph, which concludes with this address to the English and Scotch nations: 'Join your invincible might to do *worthy and godlike deeds*, and then he that seeks to break your union, a cleaving curse be his inheritance to all generations!'

'Such,' triumphantly exclaims Mr. Mortimer, 'is not the language of an anarchist!'

His exultation, perhaps, might have been somewhat repressed, had he recollected, what nothing but his idolatrous fondness for the name of Milton could have made him forget, that no adequate picture of an author's mind is to be collected from detached fragments of his writings. We have little doubt that by artful selection and skilful combination, a very complete manual of loyal and patriotic sentiment might be extracted from the controversies of Milton, in the same manner that Ansonius has compiled a canto of obscenity from the unsullied pages of Virgil.

With the patriotism of Milton, however, we have at present nothing to do. It is not our design to revive a controversy which has been illuminated by so many transcendent intellects, nor to war with the ghosts of those departed opinions, which are now dispatched to their native regions of darkness, from which, we hope they will never be permitted to return for any purpose more dangerous to society than that of haunting the imaginations of certain dreaming enthusiasts, whose reason has been enchanted by the magic sounds of freedom and independence. We shall only observe, that if Mr. Mortimer thinks the lapse of a century and a half has been unable to ascertain the political character of our illustrious countryman, he might have suspected that the task of concluding the dispute now, was somewhat beyond the dimensions of his abilities.

We cannot, however, dismiss him, without remarking, that he is, to the full, as notorious an offender against the rules of good taste and sound logic, as he is an apostate from the orthodox political faith of his country. Of his reasoning, we shall content ourselves with one specimen. In p. 78, he confesses that a republican form of government is not suited to the genius of England, and yet in the very next page represents Monk, the destroyer of the republic, and the restorer of monarchy, as a mercenary traitor, who sold his country for a pension and a coronet. Of his rhetoric, we shall indulge our readers with two examples. 'A military government,' he informs us, 'may be personified as a vast fiend, sent forth with the entire consent, and delegated with all the powers of hell!' p. 78. And in p. 76, with inimitable and happy delicacy, he paints Europe, 'labouring under thralldom, as the bosom of a beautiful woman groans under the weight of the night-mare!' What can have occasioned his malice prepense which has instigated him to mutilate the Greek language, we cannot easily conjecture; but perhaps his passion for innovation may have furnished him with a sufficient motive of preference for the new form of *Eikon Basilikon*, (which he has uniformly adopted), to the old established one of *Eikon Basilike*. He has besides enlightened us with a new interpretation of these words, (which we have hitherto foolishly conceived to mean the image of a king) and to our great surprize has informed us, that they signify the *divine image*, p. 41.

Of the other numerous deviations from immemorial practice, exhibited in these pages, we shall not take notice; nor attempt to ascertain how many of them are to be ascribed to the ignorance of the author, and how many to the inaccuracy of the press.

ART. XI.—*A Series of Essays introductory to the Study of Natural History.* By Fenwick Skrimshire, M. D. lately President of the Natural History Society of Edinburgh; Author of "*A Series of popular Chemical Essays*," 8vo. 2 vols. 12mo. Johnson. 7s. bds. 1805.

THE study of natural history is one of the most pleasing and elegant of those pursuits which are comprehended within the limits of science. The objects of its investigation are individually beautiful, the habits and economy of the animated portion are a source, to whoever shall consider them attentively, of well founded admiration and agreeable reflection; the comparison of the various species, genera, orders, and classes, with each other, give rise to many general conclusions, and to much interesting speculation; while the subject is equally remote from the idle frivolity of many popular occupations which tend to enervate the intellectual without cultivating the moral faculties of the mind, and from those elegant and seducing, but abstruse and recondite sciences, which it would be in vain to expect should ever escape from the closet of the philosopher to trifle agreeably in the parlour of the general reader. Natural history is precisely the science which is best fitted for this adaptation to common capacities and ordinary educations; and we witness with pleasure this new attempt to communicate to the mass of readers the elements, and some of the more minute parts, of this pleasing study.

In a preface, Dr. Skrimshire informs the world of his motives of publication. He had, it appears, at one period, threatened his neighbourhood with a course of lectures upon chymistry and natural history. This open battery, he has, however, on account of other engagements, exchanged for a masked one, and abandoned the professorial chair for the implements and the labours of an author. With metaphorical elegance, he desires to instil a thirst of further knowledge into his reader's mind. As for those apprehensions under which the doctor appears to labour, lest he should be thought too severe upon the unfortunate naturalists who have devoted their time and attention to the collection and classification of the objects of their science, as far as our verdict will go, he may hold himself acquitted. The mild and equable tenor of this work indeed, nowhere assumes the stern energy of severity.

Of two small volumes, nearly one and a half are devoted to the consideration of the animal world. The rest of the work is occupied chiefly with botany, but at the end of all

are to be found a few pages upon mineralogy, that this important branch may not appear to have wholly slipped from the recollection of the author. A production of this kind, which professes only to repeat the observations of others, does not call for the severest inquisition. The work indeed is not calculated to excite any very strong sensations; we have travelled through its paths without being astonished at the grandeur, or disgusted at the meanness of the objects presented to our view. The language is not peculiarly elegant or fascinating, nor are its inaccuracies very great, or very frequent. We doubt very much, however, whether the intentions of the author were bounded by this mediocrity. Various efforts, more numerous than successful, betray his love of the flowers of rhetoric, and his inability to gather them. It is comparatively seldom in the course of the work that the reader will hear of fishes; these subaqueous animals being magnificently termed the finny tribe. 'The ephemera, a short lived insect, affords,' we are informed, 'by dropping into the water, a *delicious* feast to many of the finny tribe.' Unfortunately Dr. Skrimshire has himself planted in our minds the pernicious seeds of scepticism regarding this alderman-like feast of the fishes. At a succeeding part of the work, they are represented as much more fitted to smoke on the board of a civic installation than to imitate their betters in gluttony. 'That fish have no sense of taste,' says the doctor, 'is evident from their swallowing their food without the least mastication.'

The reader who is addicted to the study of animated nature, will find in this little work many observations collected with due care and diligence, happily illustrating the habits and economy of the organized creation, and on these remarks, the chief interest and amusement of the subject depend.

The difficulty of ascertaining the limits of the two great classes of animals and vegetables is properly noticed, but not very fortunately explained. In almost every instance indeed, nature divides not by lines, but by shades. Her works are a whole; the ingenuity of man and the necessity of division to his limited faculties, have intersected her domains with artificial boundaries to which she reluctantly and unsteadily submits.

In the compilation of facts, Dr. Skrimshire, we presume, has attended to accuracy. But that quality is not alone sufficient, unless due care be given to the degree of credit to be bestowed upon the accounts of various authors. Had this cautious scepticism been always exercised by the doc-

tor, we doubt, if the most implicit faith would have been given to the stories of the immense Indian serpents which are gravely asserted to swallow tigers, and even oxen entire, with the assistance only of the lubrication of the reptile's saliva. The account of the Upas or poisonous tree of the island of Java, within sixteen miles of which no animal can live long, and which miraculous offspring of vegetation is only to be observed with impunity when the wind blows the effluvia directly away from those who may attempt to approach it is now understood to be an impudent fabrication, and should have been omitted. It indeed appears incredible at first sight, that such a tree should exist solitary, unlike all other vegetables, which are scattered over the surface of the earth. The mode of their propagation renders this a necessary consequence of their existence. This tree, therefore, ought to have long ago increased and multiplied to the total extinction of all human inhabitants of that island in which it grows.

We must here express our fears that Dr. S. is greatly deficient in that purity of mind which results from a profound contemplation of nature, and our disapprobation of certain passages, in which he expatiates with apparent satisfaction on the sexual intercourse of animals; the precision with which he delineates the tender passion of worms, and paints the raptures of fishes, must be unusually edifying to the fair readers of this work. Imagination may conceive the various effects of such unexpected perusal, from the eager gaze of unsatisfied curiosity, to the startled look of surprise, and the mantling blush of modesty. We do not mean to say that there is much of this matter; it is only in a few places that we have noted some objectionable sentences. But there was surely no occasion to have touched at all upon such topics. That our meaning may not be misunderstood, and worse suspicions excited than facts will justify, we shall refer the reader to the first page of the second volume, in which the author suggests the misfortune of caterpillars who in that stage of existence have no difference of sex. Of course, adds the doctor, they are not at all engaged in the grand business of procreation, or the delightful task of preparing for a future progeny. In the same volume, p. 52, Dr. Skrimshire, in endeavouring to excite our piety, contrives most unfortunately to provoke our laughter.

‘ But (says he) the all-wise and ever varying Creator has formed every worm both a male and female; and yet, with a view no doubt, that this race of beings might enjoy the unspeakable bliss of *connubial* intercourse, generation is the act not of one, but of two

individuals. By this contrivance, whenever one worm meets with a second, each is sure to find its paramour, and without wholly drawing their bodies from their holes, they perform the kind office of male and female reciprocally.'

We defy the goddess of gravity herself, when she abandons the court of Chancery to take a dip in Dr. Skrimshire's work, to retain her character at the perusal of this passage. The unspeakable bliss of a pair of earth-worms is of itself sufficient, but the rapturous idea of their *connubial* intercourse, sanctioned by every tie, fairly overset our critical composure, and we ended our cares and our considerations, by a total relaxation of our facial muscles :

Felices ter et amplius, Quos irrupta tenet copula.

Under the head of fishes, is introduced with propriety, a notice of their astonishing fecundity. The roe of the carp is computed to contain no less than three hundred and forty-two thousand one hundred and forty four eggs, from each of which would be produced, but for the watchful voracity of other animals, a perfect carp. The method of discovering this, is to count the number of ova in a small weight, as a grain, and after weighing the whole roe, to multiply the number of eggs in one grain by the whole number of grains. A much better instance, at least a more surprising one, might have been found in the common cod, which has been observed to spawn at one time no less than nine millions three hundred and forty-four thousand eggs. With his usual love of periphrastical expression, Dr. Skrimshire describes the fishes, under the title of the finny tribe, swimming in the briny element.

In the fifth essay, the class of insects is considered. These many-footed, winged animals, with antennæ and spiracula, form a large portion of animated nature. In every part of their structure, of their habits and economy, of their life and their death, they display most clear and indisputable marks of design. From such marks, indeed, what part of nature is free? Dr. Skrimshire seems very fully sensible of this truth; and scarce a page is passed, where he does not recur to the proofs of the intelligence and the goodness of the Deity. But the most unquestionable truths may be too far strained. Although skill altogether incomprehensible to human faculties, may have been, and undoubtedly was exerted in the formation of every, even the meanest and most despised animal, yet surely it is too much to say that nothing short of infinite skill could have contrived the spiral trunk of the butterfly,

or its elegant colourings. Where the effect is finite according to our conception, though the cause in general, may be said to have been infinite, it by no means follows as a necessary and logical consequence that the immediate cause must have been so. We do not differ from the doctor in his conclusions on this subject, but rather in his mode of expressing them.

Under this head, our author informs us, that the task of procreation among bees is allotted to the drones and the queen bee alone. From his former observations, we should have expected in this place a stronger word to be used, and that the bees should not be excluded from the extacies of the Paphian goddess, any more than the fishes or the earth-worms. In these days of petitions and of grievances, we think the bees of the doctor's hive, if he has one, might be justified in bearing to the throne of their master, a copy of the resolutions which their assembly of representatives may have voted. They may state 'that we your doctorship's dutiful bees, in honeycomb here assembled, beg leave to present our humble prayer and petition, that we have observed with grief that you have denied to us your loyal bees, the unspeakable bliss of love, and have excluded us from the extacies of connubial intercourse, notwithstanding our claims to these privileges are greater than the pretensions of any of the finny tribe, and at least equal to those of the earth-worms; that we pray your doctorship, if ever your book should be printed again, which God send, to admit us on a footing of equality with our fellow fishes and vermin; that we entreat you to dismiss from your councils, for ever, all who may have advised your doctorship to such measures; and we your petitioners, the queen bee and drones, will, as in duty bound,' &c. &c. The advice of these faithful servants might perhaps be worth attending to.

Beautiful, elegant, astonishing, and delightful as is the formation of all insects, and gratifying as is confessedly the minute inspection of their structure, we cannot forbear smiling at the use to which Dr. Skrimshire assigns these qualities. We have hitherto, no doubt, mistakenly imagined, that the possession of the higher faculties belongs to man alone, and that a taste for beauty or regularity, a just perception of these wonders of creation, was in vain to be expected even among the larger animals. Some of these have lost their character for genius, by a proverbial accusation of stupidity, as the ass and the goose; others, as the mule, escaping that censure, have fallen victims to a reputation of obstinacy. But never before, had we heard of the finer

feelings of the mind of the moth "for the gratification of the eye of which, no doubt," says the doctor, 'have been displayed the exquisite art and beauty,' in the admirable texture of its wing!

In the progress of the work, Dr. Skrimshire proceeds to the consideration of botany, under which head, a great deal of useful and amusing information will be found. His industry and love of natural knowledge appear to have been considerable, and in every part of this work, the younger student, and even the general reader, will find something worthy, and often able to attract and fix his attention. The observations of Van Helmont, Du Hamel, Bonnet, and Tillet, are recorded, by which they have attempted to prove, that water and air alone administer to the nourishment and support of plants. This is not now, however, so generally and so implicitly credited as it once was. There have been counter-experiments, by which it has been attempted to demonstrate that plants will not vegetate, unless supplied with carbonaceous matter, either from their own substance, as bulbous roots growing in water, or by percolation through the vessel containing the plant, as in Van Helmont's experiment. We for our part do not think the question to be yet perfectly decided, and further trials would be highly desirable; but in the present state of things it is unfair to quote the above named authors without mentioning their adversaries.

We are not quite satisfied of the propriety of the doctor's remarks, on the balance kept up in the materials of the atmosphere by the opposite action of plants and of animals upon it. Plants, though they often emit oxygen air, do not do so always, and during the night they rather tend to vitiate the air, as is now perfectly ascertained.

The subject of mineralogy is comprehended in Essay XII. extending to the length of thirteen pages. Of course it may be easily imagined that no more than a slight and unadorned outline can be given of such a subject in so small a space. Dr. Skrimshire here abandons his master Linnæus, to whom he has hitherto adhered with a just and well-merited preference. In his place, he adopts the tuition of the German Werner, who is, unfortunately, altogether as much addicted to the study of theory as the former was to that of nature. We do not mean to say that Werner does not also possess great merit as an observer of nature; but his footsteps are not to be followed with that confidence, which we are willing to bestow upon the father of botanical and zoological science. The theory of the formation of this

existing crust of the earth here exhibited, although asserted to be now, by general acknowledgment, the most fairly deducible from the known facts in mineralogical geography, is such as we would not voluntarily subscribe to. The necessity of supposing the earth, at any period, to have been either fluid, or semi-fluid, is any thing but clear; and the use of water, to hold in solution or suspension, and afterwards to deposit by crystallization, things not soluble in it, is equally ambiguous. It is too much, to assert at once, that quartz, felspar, and mica, would be thus crystallized. We shall expect to hear next of water effecting the solution of metallic iron and gold. It is certainly a very nice way of making granite, to set a quantity of harmless water to crystallize away at things upon which it has no action. But in the bowels of the earth, this crystallizing is not without its use. It gives an opportunity for ejecting a quantity of caloric, which is very convenient at that particular moment, as it serves to inflame a quantity of sulphur and charcoal lying ready for such a process. This inflammation, moreover, takes place in a new and happy manner, under water, and without the presence of oxygen. It however, serves to produce oxygen gas, and other gases, and brings about the effects of volcanoes. A great many other minute and ridiculous changes are accounted for in the same easy manner.

The mountains are formed with admirable facility, just by the crystallization of the blessed chaotic and wonder-working fluid, though no reason can be assigned why a fluid should deposit any prominences of such monstrous size. We cannot enlarge, however, on this generally acknowledged theory of the earth in this place. But mineralogy would be very much at a loss, if it had no better account than this to give of its operations.

We thus conclude our remarks on this work, which, if it is not without blemishes, we assure our readers is not wholly without its merits, and in general, it is well adapted for the objects for which it was intended by its author, to assist the younger student, to amuse and instruct the general reader, and to communicate a taste for the prosecution of one of the most elegant and seducing branches of science.

ART. XII.—*The Rise, Progress, Decline, and Fall of Buonaparte's Empire in France.* By William Barrè. 8vo. 10s. 6d. Badcock. 1805.

THIS publication is intended by the author as a second part of his *History of the French Consulate under Buonaparte*,

and in both works his aim has been to do away that infatuation, which leads many persons to admire celebrity of character, although it may have been obtained by crimes. We give him credit for his honest zeal in the cause of real liberty, of virtue, and of religion, and we can only lament that his temper has blinded his judgment, so that, like the fencer who has been provoked into rage, his attack is violent, but ill-directed. In elocution, emphatic delivery, if carried too far, becomes rant; and in style, invective, if too much indulged, degenerates into scolding. The cool observer is put upon his guard, and imagines that what he hears or reads is the exaggeration of passion.

'Corsican upstart,' 'imperial sansculotte,' 'ruffian tiger,' are certainly not unmeaning terms, but when they are strewn too thick, they lose their effect. Buonaparte has committed crimes, which cannot be rendered more horrid or disgusting by the brightest colours of oratory. Though he may be clothed in purple, exalted on a throne, and surrounded by armed legions, let the unbending finger of scorn point to the wood of Vincennes, while truth relates his history, and draws from it those lessons of instruction which may instruct the present and future ages; but let her language, however strong, be dignified.

In December 1793, when Buonaparte was in the 25th year of his age, he made the following report to the members of the National Convention, Robespierre jun. Freron, Ricords, Barras, and Salicetti.

'CITIZENS REPRESENTATIVES,

'It is from the field of glory, (Toulon,) treading in the blood of traitors, that I announce to you with a joyful heart, that your orders are executed, and France is revenged. Neither sex nor age have been spared. Those, who had not been hurt, or had only been maimed by the republican cannon, have been dispatched by the sword of liberty and the bayonet of equality! Health and admiration.

(Signed)

BRUTUS BUONAPARTE,
CITIZEN SANS-CULOTTES.'

This letter is a very important document in the history of a man, whose character and situation have so great weight in the destinies of Europe, and is very properly placed by M. Barré in the front of his work, as an aid to the judgment of those, who are so weak-sighted, as to be dazzled by the glory of the present emperor of France. This letter needs no comment, and with respect to many other authentic papers which are introduced by our author, it may be remarked that

their intrinsic value and importance have not been increased by the epithets and notes of admiration which he has so liberally bestowed.

His book opens with the invasion of the electorate of Hano-ver, and concludes with the journey of the Pope and the coronation at Paris, regularly pursuing the history of the war, and of the domestic occurrences, which render the intermediate period so particularly curious and interesting.

The proposal to Louis XVIII. of his abdication of the crown, the trial of Moreau, the strangulation of Pichegru, the murder of the Duke d'Enghien, and many other remarkable events are brought forward with a collection of anecdotes, public records, and memorials, which may be useful to the future historian, and which even now may be serviceable to those whose memory has been confused by a divided attention to the various journals of the day.

The private history of M. Méhéé de Latouche, whose name has lately become notorious, is not the least entertaining part of the volume. This is indeed an age of miraculous changes. If M. Barrè relates what is true, (and we have no reason to doubt his veracity,) M. Méhéé de Latouche has lent a *shilling* to supply the necessity of a man, whose image now stamps the coin of an empire.

We think M. Barrè rather premature in entitling his book an account of the Rise, Progress, and Fall of Buonaparte's Empire. The Rise of it is evident, but the Fall is not quite so clear. Strange things have undoubtedly come to pass: Republican France, which, but a few years since, vowed destruction to all kings, is now governed by a Corsican emperor, who is attended by a Mameluke guard. Who then can be so vain as to attempt to foretell future events by any deductions from reason or experience? M. Barrè concludes with expressing 'his confidence that in a future volume, he shall have to record the unavoidable Decline and Fall of Buonaparte's empire; leaving now the ferocious monster chained, as it were, on the crater of a volcano, constantly exposed to be swept away by a new explosion of revolutionary lava.'

In this ticklish situation we are willing to leave this 'ferocious monster.' We possess neither the confidence of M. Barrè, nor the rashness of Empedocles, and, though the lava may be only simmering at the bottom of the crater, we dare not venture even to take a peep.

Reviews may be regarded as caterers for the entertainment of the public. In this department of our office the type is not beneath our notice, and we do most solemnly enter our

protest against that *galaxy* of *italic* which streams through every page, every paragraph of this volume, and which instead of that illuminating brightness intended by the writer, sheds an indistinct glare, which confuses the eye of the beholder.

Where capitals, italics, and notes of admiration are perpetually recurring, we read a chapter with the same impatience that we listen to the tale of a person, who endeavours to arrest our notice by constantly plucking the button of our coat. We are disgusted with the restless appeal to our attention. In one case we throw down the book, and in the other we adopt the advice of a naval friend,—we ‘cut and run;’ that is, we cautiously pull out our penknife, leave our button in the grasp of our loquacious assailant, and make our escape.

The portrait of Buonaparte, which is prefixed as a frontispiece, is well executed; but we suppose, that the shape of the imperial crown which decorates his head is merely imaginary.

ART. XIII.—*Scenes of Life, a Novel.* By T. Harral, Esq. 8vo. 10s. 6d. 3 Vols. Crosby. 1805.

DRAMATIC authors have frequently found it necessary to introduce a character, whose sole business is to strut about the stage, to ask a few questions, and to make a few remarks, which may give the audience some insight into the business of the piece. He forms a kind of connecting link to keep the whole together, but he has really so little interest in the plot, that he is styled very aptly by authors themselves the ‘walking gentleman.’ This practice seems now to be generally adopted by modern novelists, but with this difference, that in a play there is only one character of this description, whereas in a novel all the heroes and heroines are of the ‘walking’ class. They appear to be introduced merely as vehicles of sentiment, as instruments of conversation; but their adventures excite little interest, and the topics which they discuss are of such a nature that it matters not into whose mouth they are put, nor in what chapter they are introduced. It was wittily observed of a well known book, more than three parts of which consisted of notes, that the text was a mere peg to hang the notes upon; and it may truly be said of modern novels, that they are mere niches for treatises. If this practice was not introduced, it certainly has been more especially adopted by the promoters of revolutionary and infidel principles; but of late, the custom has become so

general that every sect, every profession has its *advocate novel*, and we should not be surprized to see two hot-pressed duodecimos issue from the press, for the laudable purpose of introducing Mr. Kingsbury's Dissertation upon Razors.

The novel before us does not diminish the propriety of these remarks. The plot, characters, and incidents are of the ordinary stamp: 'Sir Frederic and Miss Mountford, Mr. Seabright and Miss Burton, Mr. Maitland and Miss Stanley, enter into the bonds of holy matrimony, and constancy and virtue thus obtain their full reward.' The siege of Valenciennes, the deck of a man of war, a debating society, a mad-house, and various '*scenes of life*,' are brought before our view; but we must own that we expected something more from an author, who, glowing with the ardor, and feeling the powers of a novelist, exclaims in his preface 'extensive as the universe are the limits of his range: the barriers of nature are his only restraint.' After reading this can we be blamed for expecting a voyage to the Antipodes, a descent in a diving-bell, or an aëronautic expedition into the regions above the clouds?

We express our disappointment without asserting that we have any right to complain. Perhaps our author did not intend to surprize by rapidity of incident, or to awaken curiosity by variety of adventure, but to thread a collection of dissertations together, and under the license of modern fashion, to call them a novel.

With this view he avows his party, and disdaining neutrality of principle either civil or religious, as an instance of coldness of constitution and imbecility of intellect, he prepares to fight Messrs. Godwin and Holcroft with their own weapons. In this respect we admire his spirit, but we think it rather misapplied. 'Thrice he slays the slain.' Good sense, order and decency are now lords of the ascendant, so that even the booksellers can find little account in publishing political paradoxes, or disgusting improprieties.

We shall briefly remark that our author's observations on the effects of Paine's Age of Reason, on German plays, and on the qualifications of an actor, are good; his criticism on Mrs. Siddons is flippant; his description of a debating society is by no means overcharged; and his methodist sermon is not a caricature. From the above enumeration our readers may form some conception of the motley entertainment that is exhibited in the '*scenes of life*.'

Mr. H. exclaims 'let me ask the literary duellist, if in Pizarro there be any think like christian morality? Are not the precepts and religion of christianity held forth to con-

tempt? Are not the idolatrous Peruvians represented as superior to the christians in every respect? We should have omitted to notice this among other *items* of his three volumes, if we did not regard this solemn challenge as an appeal to our courage.—We answer ‘No!’

The precepts of christianity are not brought into contempt. Pizarro and his rascally associates violate every precept of christianity, and therefore the poor Peruvian is justly represented as a superior character.

We should also have passed over in silence Mr. Harral's poetry, if he had not attempted to hold out to contempt the productions of a truly poetic genius; but so little qualified is he for the task, that if his own sonnets had not been represented as the productions of Maitland, who is intended as a distinguished personage, we should have imagined that they were intended as mock parodies. Indeed even now we are not quite clear that the printer has not made a mistake, by separating the sonnets to the ‘nightingale’ and the ‘Surrey hills’ from those addressed to a ‘hot pye,’ and to ‘my uncle's hog, Jack.’ Novelists sometimes print their poems in a separate volume; if Mr. H. should adopt this plan, he might prefix one of his stanzas to Eliza as a motto:

‘the poet sung;

Vexation form'd the crude, ungenerous theme;
Some envious demon forced it from his tongue,
Or'twas the impulse of an idle dream.’

Could the vulgar adage of ‘*spitting his spite*’ be put into more elegant poetry?

We have given a specimen of Mr. Harral's poetry, and shall conclude with a specimen of his prose.

‘Frederic looked at her—her features seemed not of the common stamp. He looked again: by chance her eye met his. It was not a soft, melting, languishing, blue eye: it was not a piercing black one; nor was it a heavy grey.’ It was a full, bright (what? a glass eye?) No! gentle reader, a hazel. (Vide p. 52, vol. 1.)

As Mr. H. seems fond of parody, and has given a sonnet to a hog as truly *Coleridgian*, we trust that he will excuse our relating the following anecdote as truly *Harralian*.

‘A countryman met another, and gave him joy of his wife's safe delivery. “When did it happen?” said the man. “Just now, and the child is a very fine one.”—“What is it—a boy?”—“No! guess again.”—“A girl?”—“Aye! why what a cunning fellow thou be!”

ART.—XIV. *Chirurgical Observations relative to the Eye, with an Appendix on the Introduction of the male Catheter, and the Treatment of Hæmorrhoids.* By James Ware, F.R.S. &c. 8vo. 2 vols. pp. 985. 18s. 6d. 2d Edition. Mawman. 1805.

THIS work comprises a variety of tracts which were originally published in a separate form, and afterwards collected into 2 vols. in 1800. In the present edition the author informs us, that he has revised each of these tracts with considerable care, 'particularly that on the ophthalmy, &c. which has been altered in many places, and enlarged by the addition of a considerable number of cases.' The first volume contains the following tracts. 1. Ophthalmy, Boropthalmy, and purulent Eyes of new-born Children; 2. Epiphora; 3. Fistula lachrymalis; 4. Introduction of the male Catheter; 5. Hæmorrhoids; 6. An additional Case of Ophthalmy consequent on Gutta Serena. The tracts in the second volume are a translation of the Baron de Wenzel's treatise on Cataract. An enlarged edition of the Author's observations on this Disorder, &c. Observations on the Dissipation of the Cataract, and an enlarged edition of Observations on the Gutta Serena.

As the most important of these tracts have been already examined in a distinct form in the different numbers of this Review, and the greater part of the improvements, which Mr. Ware has introduced into this department of surgery, have been long in the possession of the public, it would be superfluous at this time to go back into a minute examination of the several subjects which the work embraces. We shall therefore content ourselves with noticing some additional observations which have been inserted in the present edition.

On the subject of trichiasis, as a cause of ophthalmy, Mr. Ware states, that the usual methods of treatment are not sufficient for the cure of this disease, in cases, where the ciliary edges are not only inverted, but also contracted in length, and that there is no other way of obtaining relief but 'by enlarging the circumference of the ciliary edges, either by an incision at the outer angle, or by a complete division of the tarsal cartilage in the middle.' Mr. Ware has adduced no instances in proof of the happy result of such an operation, and it is not therefore unreasonable to conclude that his precept in this instance is rather speculative than practical. The latter of these operative methods is not certainly among the happiest efforts of Mr. Ware's ingenuity;

for though a division of the tarsal cartilage might be attended with the desired success, yet it would in all probability subject the patient afterwards to a perpetual discharge of tears over the cheek, a disease little less inconvenient, than the original malady which it was intended to remedy.

On the same subject, likewise, we cannot avoid noticing a small error which Mr. Ware appears to have fallen into, with respect to the anatomical structure of the cilia, in the case of ophthalmy, said to have been produced by a preternatural row of eye-lashes. On this subject, we shall only beg leave to quote a passage from a writer whose works Mr. Ware on this occasion, as well as on some others, might have consulted with considerable advantage. 'The opinion of a preternatural row of eye-lashes (says this writer) seems to have arisen, from not observing what Winslow and Albinus have remarked on the natural disposition of the cilia; that although they seem to be arranged in a line, they nevertheless form two, three, and in the upper eye-lid even four ranges of hairs, placed in a very irregular manner. Whenever therefore in this disease a certain number of hairs are separated from each other in a contrary direction, the eye-lash will necessarily appear to be composed of a new and unusual row of them, while in fact they remain unchanged both with respect to their number and origin.'*

The case of ophthalmy which Mr. Ware has introduced in the latter part of the first volume of this edition, both on account of the extraordinary circumstances attending it, and the method of treatment, cannot fail to excite a considerable degree of interest.

'Mrs. W. about forty-five years of age, perceived a dimness in her left eye for the first time about two years ago. The cause of it she was not able to assign, but supposed it to have been in consequence either of taking cold, or of the cessation of a discharge to which for a considerable time she had been subject, from one of her legs. The dimness was discovered accidentally, on her attempting to see an object with the left eye whilst the right was shut, and in a short time the sight afforded by this eye rendered her no assistance; objects when placed straight before her being invisible, and their appearance, when removed to the outer side of the axis of vision, being obscure and indistinct. The eye had not altered its appearance in any respect, the pupil being neither cloudy nor dilated. The sight of the right eye, however, continuing perfect, she sustained no other inconvenience from the defective sight of the left, than that of occasionally mistaking the distance of objects. In December 1804,

* Scarpa sulle malattie degli occhi.

she first began to feel pain in the eye, and at this time it became slightly inflamed. The inflammation never appeared to be considerable, but the pain rapidly increased to a most violent height, affecting in a few days both the eye and the head, and being particularly severe during the night. The pupil now, for the first time, became dilated and had a misty appearance; but the degree of opacity was very insufficient to account for the total loss of sight. Leeches, blisters, large fomentations made with poppy heads, and a free use of opium internally, were repeatedly tried, but did not afford her any relief. The solution of hydrangyrus muriatus in the way recommended, p. 62 of this volume, was equally ineffectual. The progress of the disorder and the present state of Mrs. W. closely resembled those of the patient whose case is described, p. 234, who, after having suffered three weeks in a similar manner, suddenly lost the use of his left side; soon after which his speech failed; convulsions followed, and in a short time he died. The death of the patient did not depend in any degree on the loss of his sight; but his death happening at the time his sight was thus affected, it fortunately afforded me an opportunity of examining an eye in such a peculiar state of blindness. In this instance a considerable quantity of a yellow coloured fluid, as thin as water, was accumulated between the coroid coat and retina, the retina itself being collapsed and resembling a cone of a white colour, the apex of which was at the entrance of the optic nerve, and its basis surrounding the crystalline humour, the *vitreous humour being entirely absorbed*. Influenced by the recollection of this case, it occurred to me that the violent pain which Mrs. W. suffered might not improbably be occasioned by the effusion of a similar fluid between the coroid coat and retina, and by the pressure, which in consequence of the unyielding texture of the sclerotic coat, this fluid would necessarily make on the retina, which lay immediately between it and the vitreous humour. It also occurred to me that if the effused fluid could be discharged, it might not improbably be a means of affording the patient relief, and the operations of discharging it did not seem either impracticable or difficult.

‘I stated this opinion to the patient, and she readily acceded to submit to it; as indeed she would have done to any operation, whatever might have been its hazard, so extreme was the pain she at that time endured. The operation was attended neither with difficulty nor danger. It consisted simply in the introduction of a common spear-pointed couching needle through the tunica sclerotica, a little further back than the part where it is usually introduced, for the purpose of depressing a cataract. As soon as the instrument entered the eye, a yellow coloured fluid immediately escaped, sufficient in quantity to wet a common handkerchief quite through. The needle was continued in the eye about a minute, in order to give the fluid a more ready way to come out; and as soon as it was withdrawn the discharge ceased. The tension of the eye was considerably diminished by the operation. A compress dipped in a saturnine lotion

was bound upon it and the patient put to bed. She continued in pain about ten minutes, but then fell into a sound sleep, which lasted upwards of two hours, and on waking her eye was quite easy. The compress was again moistened with the saturnine lotion, and she took some nourishment. She passed the next night very comfortably without the assistance of laudanum, although previously it had been given her in large doses. The same application as had before been used was continued to the eye; and from that time to the present, which is nearly two months, the eye has remained perfectly easy, and there is scarcely now any appearance of inflammation. The pupil continues dilated, but is not become opaque, though a change of this last kind sometimes takes place, in cases of gutta serena, so as to equal the whiteness of a common cataract, after such violent attacks of inflammation. About three weeks after the operation, the patient caught a cold, and complained that the eye felt more tender than usual. I was alarmed by the accident, lest a fluid might again be effused in the old place and the pain return; but this was happily prevented by an application of a blister on the side of the head.

‘The case which I have described seems to prove, that though the gutta-serena may be occasioned by a variety of causes, most of which are exterior to the eye, it is sometimes produced by the effusion of a watery fluid in the eye itself, between the coroid coat and the retina. If the effusion take place slowly, vision is destroyed in a gradual manner, and it does not occasion any great degree of pain; but if it happen suddenly, the blindness is not only sudden, but it is accompanied, as in the case I have related, with a violent pain both in the head and eye. The operation that has been described was performed solely with a view to give relief from the excruciating pain which the patient underwent; and this object was completely accomplished by it. How far a similar operation might prove effectual, in an early stage of the disorder, for the purpose of restoring vision, is a question which at present I am not competent to answer. If, however, a patient be deprived of all useful sight without a visible change in the figure and size of the pupil, and if the little that remains be only acquired when objects are viewed sideways, and they are then seen in an imperfect manner, I am inclined to think that the case is fair for the experiment, and that the operation is not unlikely to afford relief. The two following circumstances are much in favour of being tried. If the eye be uninflamed, it gives but a slight degree of pain; and if it be performed by a careful person, it is so void of danger that I am persuaded it would not injure the sight of a sound eye.’ P. 510, 517.

In the tract on gutta serena, the author formerly gave an account of some cases in which this disease was completely removed by electricity, of others in which the principal means employed was a mercurial snuff; to these, four other cases have been added in the present edition, three of which

were cured by bleeding with leeches, or opening the vein which passes on the side of the nose, and by other suitable evacuations, and one of them by emetics and purgatives principally, and the application of a perpetual blister on the nape of the neck.

To the observations on cataract, Mr. Ware has added in the second volume a compressed list of directions relative to the several steps of the operation, under the title of *Mementos*. These the author informs us, 'he has for many years made it a constant rule to peruse on the morning of every day in which he was engaged to perform the operation.'

The objections which the Baron de Wenzel has made against the operation of Couching, have been lately answered in so clear and satisfactory a manner, by a very able surgeon, that we are rather surprized that Mr. Ware, in presenting to the public an improved edition of his translation of that author, whose opinions he seems to embrace, should not have taken some notice of the arguments which have been advanced against this part of the Baron's work. Mr. Hay, the author to whom we allude, has not only undertaken to shew that the objections which the Baron has urged against the operation of Couching, are altogether unfounded; but also that it is not productive of the same dangerous consequences, as those which the Baron himself allows to be sometimes attendant on the operation of extraction. Whatever may be the comparative merits of these two methods of operating, the recent observations of Scarpa and Hay will be sufficient to convince every unprejudiced person, that the operation of Couching, when performed properly, is by no means liable to the objections which have been urged against it, and that instead of being an obsolete operation, as some have affected to treat it, it is every year practised on great numbers of patients, not only in this kingdom, but on the continent, with a success not at all inferior to any other mode of remedying blindness from the cataract.

These remarks we have purposely confined to that part of the present edition which may be considered as new, and are by no means intended to apply to the work generally; on the contrary, we feel gratified at seeing in a collected form, the writings of an author who has contributed so much to the advancement of a particular department of surgery, and whose labours have been long and deservedly held in esteem, by all those who are capable of appreciating their value.

ART. XV.—*Londinium Redivivum, or an ancient History and modern Description of London.* By James Peller Malcolm. 4to. Vols. II. and III. Rivington. 1803, 1805.

THE observations which were made in this review upon the first volume of the work before us, hold good of the succeeding ones. Mr. Malcolm has brought together a vast mass of curious information; but his materials are too indiscriminately gathered, and his remarks are too abundant. That his history contains many a new and many a valuable anecdote we readily allow, but we must say that selection would have given it more importance. In a few places, we notice defects that indicate but a bad arrangement of the plan. A leading article in the second volume is the history of the parish of St. Faith; but the actual description of the church is reserved for the account of St. Paul's in the third. A long account of the different inns of court and Chancery forms a digression from the history of St. Andrew's Holborn. And the accident which happened at the Haymarket theatre in 1794 is minutely detailed in the history of St. Bennet, Paul's wharf. The cross in Cheapside is mentioned without the least elucidation of its history. And numerous articles of importance are passed over in too slight a manner, while trivial matters are treated elaborately.

The history of Ely Palace contains much to attract the notice of the curious reader. The only fault we have to find with it, is, that the anecdotes which are new, are given in too crude a form. Owing to an unfortunate lease which Bishop Cox granted to Sir Christopher Hatton in the time of Queen Elizabeth, the premises fell gradually into ruin and neglect, till in 1772, after a possession of four hundred and eighty-two years, the see of Ely was enabled to dispose of them by act of parliament. Ely house and the reserved grounds were conveyed to the crown for 6500*l.* and an annuity of 200*l.* payable to the bishop and his successors for ever, and the town-residence of these prelates transferred to Dover street.

The account of the British Museum, though it contains many particulars, we believe, that never were before submitted to the public, is still scanty. It contains far less than might have been expected from the great opportunities of access Mr. Malcolm seems to have had. Instead of describing the Etruscan antiquities, he has confined his pen to the ornamental decorations of the rooms that hold them. The curiosities from Otaheite, indeed, are described with a minuteness that is almost painful. But the Egyptian relics, for the

preservation of which, with the Townley collection, a large edifice is now erecting, are but barely noticed at the end. If Mr. Malcolm had paid more attention to the manuscripts with which some of the rooms are filled, instead of giving us dry catalogues of the portraits that hang above them, he would have been better entitled to our thanks. The portraits, we believe, with very few exceptions, are generally bad.

The third volume opens with the history of St. Paul's cathedral. In this, as in the parishes of the former volume, we observe a great deal of information both curious and novel; but it seems to have been collected at spare hours, and by scraps; and is totally destitute of that arrangement, which it would not have required more than ordinary pains to give.

The account of St. Paul's, however, occupies very near two hundred pages: and though it contains many particulars that are entirely superfluous, affords a large fund of curious history; presents a number of biographical sketches that will probably have their best value at a future day; contains numerous illustrations of the ancient ceremonies of the church: affords several portraits of ancient life: and may, in short, be viewed as a good supplement to Dugdale's history. In point of original materials, this seems by far the most valuable portion of the work.

Among the more ancient records relating to the building of the old church, Mr. M. found a roll of parchment containing the year's account of Richard de Saye, master of the works, for 1326. The sum total was 7*l.* 18*s.* 2*d.*, the carpenters receiving, at that time, 4*d.* 5*d.*, and 6*d.* a day.

The history of the Savoy hospital is another article that affords a great deal of valuable information; it was compiled by the receiver general of the Duchy of Lancaster; but contains too many items of an official nature to admit either of extracts or abridgment here.

Crosby Place, one of the most curious relics in the east part of London, seems worthily to have attracted Mr. Malcolm's notice. The interior of the great hall, no less than eighty-seven feet in length, he has accurately engraved, though of its history he has been able to add but very few particulars. Sufficient interest is attached to it from the circumstance of Shakespeare's having introduced the mention of it in the play of Richard the third. And here it is probable the plans were laid by which that tyrant mastered the feelings of the citizens. Our historians we believe have never noticed its commodious position for assisting his machina-

tions. Seated here, Richard was not only at a short distance from the Tower, but still nearer to the residence of Buckingham, who then resided at the Manor of the Rose, now Merchant Taylors' school. Mr. Malcolm endeavours to describe the great hall, which is now all that remains of this once extensive edifice, as it would probably appear, were all the present obstructions removed.—The house, we are told, in its original state, was the highest in this part of London: and a tolerable idea of it may be perhaps obtained from a parochial plan engraved in Mr. Wilkinson's antique remains of St. Martin Outwich, taken in 1599.

Upon the whole, though the present work by no means renders us independent even of the black-letter labours of old Stowe, and occasionally passes information that might have been very easily attained, yet are we inclined to give it commendation. The extracts from parish registers are certainly too numerous; but even among them we find many that are well entitled to insertion: and by their assistance we can readily form our notions of the ancient opulence of certain districts that are now neglected. Many of the extracts too are curious on other accounts. The birth of Milton, and the marriage of Protector Cromwell, will have a share of interest with most readers: though the latter should not have been followed by a laboured memoir.

The plates, which are numerous, though accurately, are not elegantly engraved: and some of them have appeared before in other works. The interior of Crosby Hall is one of the most curious.

We cannot quit this work without entering our decided protest at once against the frequency and the injudiciousness of Mr. Malcolm's *reflections*, which, in some places, are absolutely ludicrous. Instead of commenting upon them, we shall amuse our readers with an extract; at the same time we submit it even to Mr. Malcolm's judgment, whether such *purpurei panni* are in their proper place in a History of London.

'During my researches in the church of St. Paul, August 1802, the weather was extremely warm, and the atmosphere remarkably clear of smoke and vapour. On a morning when the sun beamed unobstructed rays, I descended into the sepulchral church of St. Faith the Virgin, for the purpose of copying those inscriptions which a season less favourable would have rendered invisible unless illuminated by torches; for the rays of a candle are but as the twinklings of a star unveiled by clouds, when Auster pours forth its tremendous gusts, howling through the black waste of night. Writers of ra-

mances, admirers of horrors, approach! view those extended ailes, where the long perspective leads your appalled eye to scenes buried in utter chaos. Trace on each hand the massy pillar, declining in every gradation from darkness visible to darkness impenetrable; examine the vaulted roof thirteen feet above your head; see the mighty arch extend from the four-sided pillar; and tell me why you have not visited this crypt for scenes of disgusting import, your funerals, and your gliding ghosts. St. Faith has her vaults illuminated; she will shew you to your heart's content, the flashes of torches darting through avenues of columns; and the mute will lead you to the cells of death, where the weeping friend accompanies the surpliced priest in the solemn rite that gives a fellow-creature to the grave. Yet start not; yonder ghastly figure is inoffensive; it is the shadow of a good man. The features of death have not yet obliterated those of life; the winding sheet encloses him, but his face is exposed. How that ray of cheerful day rests upon it! It is something—nothing. What contemplative sprites are those, almost buried in shade? A female deep in thought. Surely they are of the Elizabethan age. And the male, wrapped in a gown, crosses his arms on his breast. Others, faintly discerned, are knights in armour. Novelist, one step farther. Hesitate? Shame on you! Fear not phantoms. That pile of decaying mortality, those fragments of skulls, bones, and wood, are powerless. Again, it was but Grimalkin rushing terrified to a more retired corner; and that distant spark that approaches is but a poor candle, intended to point out who rests here; and he that bears it but a harmless boy, that lights me to avoid those steps of ascent and descent crossing our path, and those sinking graves within yonder rails. But retire; conviction is not for you; half the dismal beauties of this sepulchre would vanish, were you to hear what your ghosts consisted of.

* Obliging reader, the crypts of St. Paul's are silent dreary mansions lighted, at distant intervals, by grated prison-like windows, which affords partial gleams of light. Strong intervals of shade intervene. The vast piers, and immense arches, form the vaults into three avenues: the middle one, under the dome, totally dark; a portion of the North aisle, at the East end, is dedicated to St. Faith. It is used for no other purpose than internments, and the space is railed in. The keys are kept by the churchwardens of St. Augustine and St. Faith, and a master key is in the hands of the Clerk of the works of St. Paul's.

MONTHLY CATALOGUE.

RELIGION.

ART. 16.—*Strictures on Methodism, by a careful Observer.* 8vo. 2s. 6d. Williams. 1804.

THE writer of these *Strictures* has taken care in the beginning of his work to explain what he means by the term Methodism, a pre-

caution which unfortunately is not always enough observed by those who make use of that word. We are to understand then that the Methodists, about whom he writes, are not those members of the established church who may assume, or who are branded with this name; nor yet the followers of Mr. Whitfield; but those only to whom the appellation *ought* to be attributed, namely, that 'large and growing body, late in connexion with the Rev. John Wesley.' We are afterwards presented with a very false and extravagant picture of the state of religion in this kingdom previously to the appearance of methodism. In this representation every thing is overwhelmed in an indiscriminating crowd of dispraise and censure. The colours are laid on, no doubt, so much the deeper and darker, to give the aid of contrast to the bright side of the picture. Meanwhile, the claims of truth and soberness seem to be forgotten.

The causes which are next assigned for the progress which has been made by methodism, are, the character of the clergy, their practice of reading sermons, the ignorance of their people; and on the methodistic side, extemporary and illiterate preaching, itinerancy, and lastly, persecution. The work contains several particulars respecting the history, doctrines, and discipline of this sect, which may afford some information to those who are ignorant about it. Yet we cannot recommend it as a well written, accurate, or instructive performance. Notwithstanding many professions of impartiality, it is evidently the work of a very zealous friend. At the same time he declares himself warmly attached to the established church, and an enemy to those steps which the methodists are continually taking, so much in opposition also to the will of their founder, towards an entire separation from it. Nay he goes so far as to declare, that many of the methodists regret exceedingly that they have proceeded so far towards an open schism. 'Were their partial separation from the church (says he) yet to be taken, they would reject every offer for that purpose; and I am warranted in saying, that could they, *without a serious division, return* to their original plan, it would give the great body of them, as well preachers as people, the sincerest pleasure.' P. 40. We wish that their future conduct may be in correspondence with this avowal.

ART. 17.—*A Letter from the Rector of ***** in the Diocese of Bath and Wells, to Dr. Gill, Author of the Dissenter's Reasons for separating from the Church of England.* 8vo. 2s. Champanite and Whitrow. 1805.

WE have here another reply to the 'Dissenter's Reasons,' which is creditable to the zeal, and in many respects very highly to the talents also of its author; on account of one particular only are we disposed to qualify our commendation; which is, that the rector indulges himself rather too freely for our taste in a somewhat boisterous vein of jocularly against his antagonist. It will hardly be said that justice is not here done to the objections and arguments of the Dissenter; for the author has reprinted the whole of Dr. G.'s

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tract in a smaller type, and subjoined it to his own : An excellent practice, resembling that of the early controversialists about the time of the Reformation, which we should rejoice to see revived, if not in its letter, and entirely, (which is perhaps hardly to be looked for) yet at least (what might easily be done to a much greater extent than is wont to be the case) in its *spirit*. We remember, a story that a German controversialist having prepared an elaborate reply to a famous tract of the Socinian Volkeliuſ, his bookseller apprehending that the orthodox volume would be, in the phrase of the trade, a *heavy* work, to promote the sale, ſucceeded in perſuading the unsuspecting theologian to reprint along with his own, the work of Volkeliuſ, which was then a very ſcarce book, (a great many of the copies having been burnt by the common hangman) and thus to become the undesigning instrument of propagating heresy. The rector, however, in the present instance, has no reason to be apprehensive of the result. A ſatisfactory answer is given by him to the ſeveral reaſons of Dr. Gill, and their futility, bigotry, and unreaſonableneſs, is very ably and ſucceſsfully expoſed. Novelty can hardly be expected in ſuch matters ; if the adverſary returns to the old ground, his antagonist muſt follow him further. But we ſhould truſt that the church can ſuffer nothing by their *crambe repetita*, by the revival of the old, narrow-minded objections of the Diſſenter, while ſhe can find advocates in her behalf ſuch as the preſent, ſuch as the learned and venerable Mr. Hart, and ſuch as Mr. Cobbold, whoſe labours we noticed with merited commendation in a former Review.

We apprehend that the rector may miſlead his readers, when, in p. 82, he ſtill claims the privilege for the miniſter of ſelecting at pleaſure ſuch leſſons as he may think moſt edifying, and appropriate to the topic of each day's inſtruction. The practice was no doubt permitted or rather recommended to the clergy in the admonition prefixed, under Queen Elizabeth, to the ſecond volume of Homilies. But it was as certainly recalled and repealed by the Act of Uniformity. There is alſo, in p. 93, a ſlight miſapprehenſion with regard to a paſſage in the burial ſervice, to which objection is often made, but, if we miſtake not, a different meaning is put upon the words by the objectors, from that which was intended by the original compilers of the Liturgy. The 'ſure and certain hope' which is expreſſed of 'the reſurrection to eternal life,' is doubtleſs a general expreſſion, if conſidered grammatically, and without prejudice : and therefore may be, or rather ought to be referred to the general reſurrection of the bleſſed. And there are other arguments to prove, that ſuch was the ſignification intended by the compilers. *Sed nunc non erat hic locus.*

Upon the whole, this tract tends greatly to confirm a remark which has been excellently well made reſpecting the new modelling and reprinting of the old pamphlet of Dr. Gill, viz. 'that the operation of this weapon is not ſo much to be dreaded by thoſe againſt whom it is uſed, as by thoſe who uſe it ; ſince by an awkward miſtake, the ſchiſmatical armourers have ſharpened the handle of it,

instead of the *blade* ; so that the deepest wounds which this weapon can inflict will be received by those who wield it.*

ART. 18.—*An Attempt to prove that the Opinion concerning the Devil or Satan, as a fallen Angel, and that he tempts Men to Sin, hath no real Foundation in Scripture ; being a Supplement to a Pamphlet, published about the Year 1770, entitled ' An Enquiry into the Scripture meaning of the word Satan.' The 3d Edition, with considerable Additions. By Wm. Ashdowne. 8vo. 1s. 6d. Johnson. 1804.*

NOT being in possession of the pamphlet referred to in the title-page of this work, we are unable to enter into so full a disquisition of the point in question, as the nature of the subject requires. We can only add that Mr. Ashdowne has collected all the different passages in scripture wherein the word Satan is mentioned, and draws from them conclusions, which to him, and perhaps to many others, appear satisfactory, that the word is always used in a figurative sense. We are not admirers of this mode of subverting opinions, which have been entertained by the wisest and soundest divines of every age ; the present subject is beyond the finite capacity of men, and the investigation of it tends only to confound our reason. Our litany on these subjects is similar to that of the late Dr. Geddes—A metaphysicis libera nos, Domine. It is but justice, however, to Mr. Ashdowne to add, that his pamphlet displays none of that acrimonious warmth, which is but too often adopted by those who support a contrary doctrine.

ART. 19.—*Simplicity recommended to Ministers of the Gospel, with Respect to their Doctrine, Method, Style, and Delivery in Preaching : with Hints on other Branches of the ministerial Office. 2d Edition, enlarged. 12mo. 2s. 6d. Williams and Smith, 1805.*

THE writer of this volume is of the communion of Dissenters ; for them, he says, was this work chiefly designed ; and especially for those who have not enjoyed the advantages of a liberal course of education, whose circumstances do not furnish the means of extensive reading, or whose youth and inexperience may render a short manual of this kind useful, if not necessary. To such we have no scruple in recommending 'Simplicity.'

ART. 20.—*Festival of St. Andrew the Apostle, November 30. 12mo. 3d. or 2s. 6d. per dozen. Hatchard. 1805.*

This little pamphlet contains the life of St. Andrew, a short catechism, and a bad paraphrase of the 122d psalm. Read it who list.

* Drewitt's 'Why are you a Churchman?' p. 25, edit. 6.

POETRY.

ART.—21. *A Version of the Psalms of David, attempted in Metre.*
By Joseph Cottle. Second Ed. 8vo. Longman. 1805.

ANY attempt, however humble, we might almost add, however ineffectual, to promote the religion of the heart, challenges respect; and it is a pleasing consideration that, 'wherever such an attempt is made from a pure intention of doing good, unalloyed with pharisaical ostentation, whatever may be the award of criticism as to the execution, a 'still small voice' will whisper that to the motive belongs merit of a much higher kind, and this inward complacency will always far outweigh the regrets arising to an author from a want of that merit which falls under the cognizance of courts critical.

Mr. Cottle, in his preface, explains his plan. He had, it seems, in 1801, published a small volume intitled a *Version of the Psalms*, which he now thinks would have been better denominated '*Short Paraphrases or particular Parts of the Psalms.*' Some of these he has retained in the present volume, and subjoined to the psalms on which they are respectively founded. On other occasions 'he has taken the liberty to enlarge on a verse which expressed a striking and important sentiment.' But his chief object is to exhibit a correct metrical version, interweaving as much as possible of the actual 'language of the psalms' (he means the common English translation of them,) and 'on those occasions where the language of David could not be adopted, studiously endeavouring that the additional or *interstitial* parts, if they were not derived from, should at least, as far as it was possible, accord with the Psalms.'

Mr. Cottle controverts Dr. Johnson's position respecting devotional poetry, that 'the paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction.' This, like most universal propositions, seems to hold good only in part. If by devotional poetry be understood the expression merely of our dependence on the Supreme Being, of our submission to his will, and reliance on his mercy, the remark is just. But if it takes in all praise and adoration addressed to the Creator founded 'upon the things seen,' then its topics are as manifold as his blessings, and as extensive as the creation itself. It must, however, be granted of all religious themes, that in proportion to the height is the danger of falling. Mr. Cottle justly observes, 'that the play of words, the trite expression, the familiar idiom, with all language incongruous, irreverent, or flighty, drags the unwilling spirit back to earth, and fatally interrupts the tide both of pleasure and of devotion.'

Those who wish to read the Psalms or to learn them by heart, will still, we conceive, have recourse to the original as it exists in our common translation; and those who require metre for the purpose of singing them will still ask for something more poetical than the present version. What can be more simple and beautiful than the following aspiration in the 19th Psalm? 'Let the

words of my mouth and the meditations of my heart be accepted in thy sight, O Lord, my strength and my redeemer!' Yet this sentence, when the cramping-irons of verse are applied, loses much of its dignified simplicity.

'O let my thoughts and every word,
Which daily from my lips may fall,
Acceptance find with thee, O Lord,
My strength, redeemer, all in all !'

The second line of this stanza, and the conclusion of the last, serve only to weaken the sense, and bear witness to the sad necessities of rhyme. The version of the 114th psalm is, upon the whole better than the generality. Yet the great beauty of the original, remarked by Addison, consisting in the keeping back of the name 'Jehovah' until the close, is sacrificed to the *interstitial* parts. The verse 'What aileth thee, O thou sea, that thou fleddest, and thou, Jordan, that thou wast driven back?' is almost burlesqued by the double rhyme in the first line, and the superfluity of phrase in the third :

'What aileth *thee*, that thou, O *sea*!
Shouldst leave thy ancient track?
Thou Jordan! wherefore should it be
That thou wert driven back?'

Much (we repeat) as we respect the versifier's motive, we must confess that we do not see much advantage resulting from *hitching* the Psalms thus into rhyme. A judicious selection of the best metrical translations or imitations of those which are more nearly applicable to modern christians, with a few original hymns by Addison, Watts, and others, would, in our opinion, form a more acceptable publication.

ART. 22.—*Oriental Tales, translated into English Verse. By J. Hoppner, Esq. R. A. 8vo. 7s. Hatchard. 1805.*

THE first thing which strikes a reader on opening this little volume is the inapposite nature of the preface. It consists of twenty-two pages, and of these twelve at least are occupied with a dissertation on painting, complaints of the depraved taste of the public, and an attack upon the French school. Such are the prolegomena to a set of tales in verse. We appeal to the author as a professional man if this be not

Delphinum sylvis appingere, fluctibus aprum?

For our own part, we shall for more reasons than one follow the example of Sir J. Reynolds :

When they talk'd of their Raffaelles, Correggios, and stuff,
He shifted his trumpet and only took snuff.

The only part of the preface which has an immediate reference to the subsequent pages, we shall extract.

'Four of the following tales are selected from the Tooti Nameh, or Tales of the Parrot, viz. the 1st, 11d, 1Vth, and VIth. The 111

is founded on one of a set published in a small volume by the Rev. W. Beloe. The Vth from the Hcetopades of Veeshnoo-Jarma; and the VIth and VIIth are from the fables of the 12th and 13th centuries, published by Mons. Le Grand. On these, as they have all the air of an Eastern origin, with the exception of changing sheiks and imams into monks, &c. I conceived that I had a legitimate cause of making reprisals, and have therefore converted them into imams and sheiks again, with a view of preserving uniformity.'

The two first, the fourth, and the three last have a whimsical oddity in them, which is not displeasing. But the third and fifth tales are wretched stuff, let them come from east, west, north, or south. They have neither wit, interest, nor moral to recommend them.

Neither can we congratulate Mr. Hoppner on much eminence as a poet, however high his merits may stand in the sister art. His style is for the most part an unsuccessful attempt at the playful: 'cross-grain'd toad,' 'as plain as sin,' 'ods my life,' 'shorn and shav'd,' 'upon a pinch,' 'there you're out,' with a long *et cetera*, are not very attic expressions. We are sorry to find so many ill-natured reflections on the female sex. The author offers as an excuse the necessity of representing eastern manners and morals. We should have felt no regret, had he sunk this Orientalism altogether. But, instead of throwing it into the back ground, he calls it forth and dwells upon it *con amore*.

The first fable of 'the Ass and the Stag,' is in our opinion the best written of the collection. From this therefore, we shall borrow one specimen of the translator's powers. The story is that an Ass in company with a Stag, his friend, breaks by night into a cabbage-ground, and having stuffed himself, he begins to be vain of his vocal powers, and determines on charming the ear of night with one of his best songs. The stag, alarmed for the consequences, endeavours to dissuade him, but in vain.

'Impatience stung the warbler's soul,
Greatly he spurn'd the mean control;
And from the verdant turf uprear'd,
He on his friend contemptuous leer'd;
Stretch'd his lean neck, and wildly star'd,
His dulcet pitch-pipe then prepar'd,
His flaky ears prick'd up withal,
And stood in posture musical.
"Ah!" thought the stag, "I greatly fear,
Since he his throat begins to clear,
And strains and stares, he will not long
Deprive us of his promis'd song.
Friendship to safety well may yield."
He said, and nimbly fled the field.
'Alone at length, the warbler Ass
Would every former strain surpass;
So right he aim'd, so loud he bray'd,
The forest shook, night seem'd afraid,

And starting at the well-known sound,
 The gard'ners from their pallets bound;
 The scar'd musician this pursues,
 That stops him with insidious noose;
 Now to a tree behold him tied,
 Whilst both prepare to take his hide.
 But first his cudgel either rears,
 And plies his ribs, his nose, his ears;
 His head converted to a jelly,
 His back confounded with his belly;
 All bruise'd without, all broke within,
 To leaves they now convert his skin;
 Whereon, in characters of gold,
 For all good asses, young and old,
 This short instructive tale is told. }

What an admirable lesson for those who *will* sing in spite of nature!

ART. 23.—*The Minstrel, or the Progress of Genius; with some other Poems.* By James Beattie, LL. D. A new Edition; to which are prefixed, *Memoirs of the Life of the Author*, by Alex. Chalmers, Esq. 8vo. Mawman. 1805.

WE are not at present called upon to analyse the works of this pleasing poet, who has long since received the crown of bays; and whose volume is placed by his admirers upon the same shelf with Gray, Mason, Cowper, and the rest of those poetical worthies, with whom, as old Nestor says of the friends of his youth, not one of the present race of mortal men is able to contend. The present edition of his poems claims, however, our notice from the *Memoirs of the Author's Life*, which are prefixed. Mr. Chalmers having been connected with the poet in the relations, first of pupil, and afterwards of friend, is fully adequate to the task he has undertaken, and it may be said in general, that without running out into a circumstantial prolixity, he has told us in a pleasing manner all that was desirable to be known.

ART. 24.—*Ballads, by William Hayley, Esq. founded on Anecdotes relating to Animals, with Prints, &c.* 8vo. Phillips. 1805.

INDIVIDUALS differ much in their ideas of Mr. Hayley's merits. Some think that he is not entirely destitute of poetical talents, while others are of opinion that any person might write a hundred such verses as Mr. Hayley's standing on one leg. We shall not now discuss this point, but confine ourselves merely to the performance before us, which at all events, possesses no merit. The author informs us in a short preface, that it is intended for children; but we may say, as the mischievous sister of Sir Charles Grandison said of her husband's collection of moths and butterflies, that few children will be found childish enough to be amused by it.

MEDICINE.

ART. 25.—*Observations on some late Attempts to depreciate the Value and Efficacy of Vaccine Inoculation.* By Samuel Merriman 8vo. pp. 35. Murray. 1805.

WE have perused with much satisfaction these calm, candid, and rational 'Observations;' and earnestly recommend them to the attention of all those whose confidence in the cow-pox may have been shaken by the declamatory effusions of Dr. Moseley. The greater part of Dr. M.'s deductions, Mr. Merriman justly observes, are formed according to the absurd and exploded axiom, '*post hoc, ergo propter hoc.*' And among the dire consequences of vaccine inoculation, which he has described, not one disease is mentioned (save the *green itch*, which no practitioner has seen) which has not long been familiar to medical men in this country; but 'to attribute those diseases to vaccination, which are the same now as they have been for fifty years past, which are curable in the same way, and which do not occur oftener than formerly, is a strong mark of want of candour, liberality, and proper investigation.' p. 25. Mr. Merriman takes a slight retrospective view of the opposition which was made to the inoculation of the small-pox, and it appears, that a very similar catalogue of eruptions, wastings, and 'bodily defections,' was made out by the prejudiced antagonists of that valuable practice. The case of Miss Rolt, which was published by Dr. Bryan Robinson, and attested by the Hon. Mrs. Rolt, the lady's mother, contains a more dismal history of ulcers, imposthumes, and rattling bones, the consequence of small-pox inoculation, than any which Dr. Moseley has attributed to the vaccine disease. And Howgrave's triumphant exclamation on the subject is, *mutatis mutandis*, the prototype of some of Dr. M.'s. Of the manner of Dr. M.'s argumentation, we have intimated enough. We shall now quote a passage or two from Mr. Merriman's pamphlet, relative to the authenticity of his facts. The third case in Dr. Moseley's appendix is as follows: 'Richard Curling, aged nearly six years, son of Mr. Curling, No. 18, George-street, Portland chapel, had the cow-pox in May 1800; inoculated by Mr. Ring, apothecary in Swallow-street, Hanover square. Nine months after he had the small pox in the natural way; he had ulcerations about his body, and was otherwise much disordered after the cow pox.' But what is the account which Mrs. Curling gave to Mr. Merriman and Mr. Henning? 'That the boy was inoculated for the cow-pox by Mr. Ring; that some months after, the exact time she cannot recollect, he had, what *she* thought the small-pox. That she shewed the child, whilst under the eruption, to Mr. Leighton, surgeon of Welbeck-street, and Mr. Draper, apothecary of Bulstrode-street; who both declared that the eruption was the *chicken-pox*; that they both saw it when it was at or near the height; that Dr. Moseley did not see the child during the time of the eruption, nor did any other medical man, except those

above mentioned; that a gentleman, who she supposes was Dr. Moseley, came to her about two or three months ago, and inquired if her child had not had the small-pox after vaccination, to which she replied she thought he had; and Dr. Moseley, *without making any inquiry into particulars*, said there was no doubt about it. She further said, that the eruption continued out only a few days, *she is positive not a week*, and she believes the eruption was dried away at the end of five days at the farthest.' p. 28. This statement requires no comment. Mr. M. has also been authorised to contradict another erroneous report which Dr. M. has circulated. p. 34. But *jam satis*. Mr. Merriman candidly admits that we have yet much to learn respecting the action, the powers, and the laws of the cow-pox. And, persuaded as we are of the truth of the general fact, we hope this pamphlet will be circulated wherever Dr. Moseley's has appeared, that it may at least suspend the hasty and crude conclusions, which the latter is calculated to produce.

POLITICS.

ART. 26.—*Reflections on the Proceedings of the House of Commons on the Nights of the 8th and 10th of April, 1805, embracing a View of the Conduct of Mr. Whitbread and the Whig Opposition on those memorable Nights. By Allan Macleod, Esq. 8vo. pp. 94. Ginger. 1805.*

ALLAN MACLEOD, it would seem, will not be taught by experience; we can only express our regret that such a publication as this should meet with a purchaser, or that any encouragement should be held out to the mode of discussing public topics adopted by this author. His reflections, he says, are open to investigation; we are willing, however, to leave the examination to any other tribunal but that of criticism.

ART. 27.—*Letter to the Noblemen and Gentlemen who composed the Deputation from the Catholics of Ireland on the Subject of their Mission; from the Honourable Henry Augustus Dillon, Member for the County of Mayo. 8vo. pp. 56. Budd. 1805.*

MR. DILLON professes himself to be the decided advocate of the Catholic claims, but we are not convinced that the Noblemen and Gentlemen who composed the deputation will consider themselves under any obligation to him for the letter he has thought proper to address to them upon the subject. In the warmth of debate, personal allusions and acrimonious expressions frequently intrude themselves, and admit of some excuse; but in a cause of great political importance, and which ought to be conducted upon principles of conciliation, the introduction of ridicule and abuse into a written argument, cannot promote, but must tend to defeat the object in view.

The moderation of the Catholics upon presenting their late petition is generally allowed. It is equally true, that many of the

leading men amongst them entertained strong doubts of the expediency of agitating the question, and that want of success was not unexpected, nor felt as a disappointment. Mr. Dillon is mistaken if he thinks he has essentially served the cause of the Catholics. There is nothing new in his arguments; but, what is worse, the manner and the spirit which characterize his letter, are calculated to increase, and not to diminish opposition.

He quotes with much approbation an observation made by Mr. Fox, that this was a subject upon which the people of England had much to be taught. It may safely be added, it is a subject upon which the Catholics have much to learn.

Let Mr. Dillon, therefore, be satisfied that it is a subject not yet ripe for decision. Without suddenly granting the full claims of the Catholics, much may be done in the gradual improvement of their condition; and in the continued exercise of moderation and good sense; their admission to equal privileges with their fellow-citizens will ultimately take place as an event naturally arising from established confidence and reciprocal interests. While it is treated as a question of hostility holding out the possibility of a triumph to either party, no solid advantage can be expected from such a mode of discussion. It is of course but justice to add, that this observation is equally applicable to the opponents as well as the friends of Catholic Emancipation.

DRAMA.

ART. 28.—*The Tailors, or a Tragedy for warm Weather. In three Acts, as performed at the Theatre Royal, Haymarket; to which is added, an Account of the Fracas at the Theatre, August 15th. 3d Edition with Additions. 12mo. 6d. Fairburn. 1805.*

THE author of this piece, which was first produced at the Haymarket theatre in the summer of 1767, is unknown. The manuscript was sent to Foote, who was requested to bring it forward at his theatre, if he thought its merits were such as to give it a chance of success. Foote highly approved the piece, and took a part in it. Its reception, in every respect, justified his good opinion, for the audience received it with applause, as at that time disputes about wages between the journeymen and master tailors, ran so high, as to render them the subject of general notice and conversation. It is now reprinted; and from the late disturbance committed by the knights of the thimble, has gone through two editions. The bombast of the buskin is well ridiculed, and the effect is rendered more ludicrous from the principal scenes in our favourite tragedies being parodied by tailors. Our readers will easily recognize the following parody, in Richard III.

Abrahamides.

' Brothers and partners in this glorious toil,
'Tis not for me to rouse your courage now:
Be but yourselves, and I can ask no more!

Consider well, no common cause demands
 Your present aid, and forces you to arms;
 The daily sixpence is no trivial point.
 What are these timid dungs, whom you oppose?
 Are not their spirits by oppression broke?
 And shall the flints, like them, e'er sink to slaves?
 Dishonour blast the thought! Remember too,
 Fame, fortune, honour, all are now at stake;
 Oh, let these noble thoughts swell all your hearts,
 New string your arms, add weight to every blow,
 Draw all your bludgeons, brandish them in air;
 Huzza! the word, Newgate or Victory!

The conduct of Mr. Downton and the managers of the theatre, as mentioned at the end of the piece, deserves great praise. Had the conspiracy of these journeymen succeeded, other combinations would soon follow, and the stage be shortly deprived of her best privilege, the privilege of ridiculing vice and folly.

NOVEL.

ART. 29.—*Memoirs of M. de Brinboe, containing Views of English and Foreign Society. In three Volumes. 12mo. Cadell and Davies. 1805.*

THIS is one of the many novels upon the misfortunes of the French emigrants, compelled to fly their country by the revolution. It is upon the whole an interesting tale; though, with regard to the views of English society which it contains, they are much too coarsely coloured, to present a faithful or a pleasing picture; nor in its incidents does this novel possess the powerful attractions of Mrs. Robinson's fascinating, but imperfect, Hubert de Sevrac, nor of some other stories upon the same subject; viz. the varied misery brought upon individuals, by the late convulsions in every order of society, throughout a neighbouring kingdom. The style of the author is often faulty from affectation—sometimes from too great plainness of speech. In one page (157, of volume 3d) he talks of 'the repulsive oratory of unworthy daughters of Pomona,' meaning the scolding of barrow-women. In another page, (28 of volume 1.) of 'a hyena, raking up, as it goes along, all the guts and garbage in its way!'

MISCELLANIES.

ART. 30.—*Recherches sur le tems le plus reculé de l'Usage des Voûtes chez les Anciens. Par M. L. D—s. 8vo. Lond. Dulau & Co. 1805.*

IT has been the opinion not only of our own, but of the best foreign antiquaries, that *vaults* or *arches* were not used much prior to the time of Augustus.

Mr. King, in the 'Munimenta Antiqua,' (vol. i. p. 268,) thinks the first positive information that we have concerning the *building* of arches, is from Livy, who tells us that Scipio Africanus and

Lucius Mummius placed arches on piers, which Marcus Fulvius had constructed to form a bridge over the Tyber many years before. But M. Dutens, in the pamphlet before us, insists upon an earlier date. The first examples which occurred to his recollection are mentioned in the preface. They were the *clonca maxima*, the *aqua Marcia*, and the tomb of the Scipio's in the environs of Rome, the description of the latter of which merits the reader's notice. At a leisure hour he pushed the inquiry still further, and has filled thirty pages with the product of his examination.

Having ascertained the Hebrew and Greek terms by which vaults, arches, and arcades have been usually distinguished, he observes that Varro, Cicero, and Pliny always use *fornix* for a vault or a triumphal arch: and cites as the first illustration of his point, the temple or royal treasury of Orchomenos, built by Minyas 1350 years before the Christian æra. The tomb of Agamemnon at Mycenæ is quoted as another instance; but to mention every authority by which this curious argument is maintained, would occupy more room than we could possibly allow. The vaulting of Solomon's temple is evidenced from the translation of the LXX; and the use of the arch in some of the most celebrated works of ancient Egypt ascertained from different authors, and particularly instanced in the famous labyrinth. Upon the whole, the industry with which the inquiry has been pursued, deserves great commendation.

ART. 31.—*The present State of Peru, the whole drawn from original and authentic Documents, chiefly written and compiled in the Peruvian Capital, and embellished by twenty Engravings of Costumes, &c.* London. 4to. 2l. 2s. Phillips. 1805.

A SOCIETY was formed in the year 1791, of the literati of Peru, which published during the course of sixteen months, a paper entitled the Peruvian Mercury. From this paper the volume before us is compiled, and affords materials from which a small octavo volume might have been composed, more entertaining to the reader, and probably not less profitable to the publisher. But a Peruvian newspaper was such a novelty in England, that it naturally occurred to the publisher that John Bull would not hesitate to buy a quarto volume, if his fancy was but tickled with a few Peruvian plates, and this heavy dull quarto volume was accordingly imposed upon the public as a profitable speculation.

ART. 32.—*An Essay on the Spirit and Influence of the Reformation of Luther.* By C. Villers; faithfully translated from the last Paris Edition, by B. Lambert. 8vo. 9s. Jones. 1805.

ART. 33.—*An Essay on the Spirit and Influence of the Reformation of Luther, with a Sketch of the History of the Church, from its Founder to the Reformation, intended as an Appendix to the Work.* By C. Villers; translated by James Mill, Esq. 8vo. 9s. Baldwins. 1805.

THE original of this work has been noticed in the Appendix to

the Critical Review, and the English reader will rejoice in seeing in an English dress those sentiments of religion, which have received the approbation of the National Institute, and excite the most sanguine hopes, that the free inquiry of the present times will overcome the deistical and atheistical spirit which had been nourished under the ancient monarchy. The titles of the translations may mislead the reader; and he may imagine, that Mr. Mill has inserted more of the original author than his rival translator; but the fact is, that they are both translated from the same edition, and both contain the same appendix. We think it right particularly to notice this, that an omission in the title-page of one translator may not do him an injury. Mr. Lambert's translation is preceded by a copious life of Luther, which is not to be found in that of Mr. Mill; but on the other hand, the latter translation is enriched with a variety of very useful notes, and shews that its author soared higher than the mere drudgery of his office. The mistakes into which the French author falls, are frequently corrected in these notes, and the judgment of his translator is in general very correct. We might instance this particularly in one note, in which the author has very satisfactorily developed the causes of infidelity on the continent and in Ireland, and a considerable degree of intercourse with catholics abroad and at home, enables us to add our suffrage to that of the translator. The catholics may be divided into two classes; the one never using their reason, but bowing implicitly to authority; the other using their reason, but not exercising it judiciously. The former class, from its devotion to the priests, never suffers itself to question their dogmas, and becomes of course superstitious and bigotted, attached to the forms of the church, and fearful of swerving from its minutest ordinances. The latter class, having exercised its reason so far as to discover and to be convinced that absurdity is absurdity, and nonsense nonsense, threw off all regard for the church, however it might outwardly comply with its ceremonies, and connecting christianity with popery, held both in equal contempt. Hence they disdained to inquire into the difference between these two opposite systems of religion, and being under the necessity of disguising their sentiments, the arms they used were those of sarcasm and ridicule. Hume and Gibbon passed much of their time abroad with philosophers of this class, and were led away by the same delusion; as there is no longer any necessity of disguising religious sentiments in France, it is not improbable, that in a few years, the country which has been the greatest enemy to christianity, may produce some of its most zealous advocates.

On comparing the reformation in England with that which has lately taken place, the similarity in certain points, and disagreement in others, are properly noticed. The effects of the reformation on the political institutions of states, in which the author sometimes indulges too great a latitude, are confined by the solid powers of the English translator within more reasonable limits. On the whole, the work of M. Villers has been very useful already; it is improved

much by the English translations: the question does honour to the French Institute, and we hope that Mr. Mill has sent a copy of his translation to the author, that the original work may be benefited by the improvements that it has received in this country.

ART. 34.—*The Narrative of Captain Wooddard and four Seamen, who lost their Ship, while in a Boat at Sea, and surrendered themselves up to the Malays, in the Island of Celebes: containing an interesting Account of their Sufferings from Hunger, and various Hardships, and their Escape from the Malays after a Captivity of two Years and a Half: also an Account of the Manners and Customs of the Countries, and a Description of the Harbours and Coasts, &c. 8vo. 4s. 2d Edition. Johnson. 1805.*

IN few instances have the sufferings of the shipwrecked sailor surpassed the hardships which Captain Wooddard and his unfortunate companions endured among the Malays during a captivity of two years and a half: few narratives have exhibited stronger examples of patience and fortitude than the present, of which we will endeavour to present our readers with the outlines; premising that though the narrative be written in the first person, the author is a Mr. Vaughan, who gives incontrovertible evidence of the authenticity of the facts which he relates.

Captain Wooddard, a native of America, having spent two years in India, sailed as chief-mate in the American ship, the *Enterprize*, from Batavia, bound to Manilla. Passing through the straits of Macassar, the wind and the current proved unfavourable; for the space of six weeks they made but little progress; when provisions beginning to fail, Captain Hubbard dispatched his chief-mate with three men and two boys, in one of the ship's boats, to a vessel which was seen at the distance of four leagues, to purchase necessaries for the prosecution of the voyage. Having reached the vessel about sun-set, and a heavy rain preventing them from seeing their own ship, they passed the night on board, the object of their commission, however, being unaccomplished, as the captain had only provisions for one month, and was bound for China. On the following morning the *Enterprize* was out of sight, even from the mast-head, having a fair wind to waft her through the straits. Their reception on board the stranger being but cool, Captain Wooddard and his five companions agreed to quit this ship in search of their own: they were presented by the captain with one bottle of brandy, but no water, or provisions of any sort. An axe, a boat-hook, two pocket-knives, a gun and twelve cartridges, with forty dollars, constituted the whole of their property.

They were now in latitude nine minutes south of the line, and continued their course to the southward for eight days, without any other refreshment than the brandy, which was exhausted on the second day. On the morning of the sixth day, the shore of Celebes was in sight, which they did not reach till evening. Thinking it would be imprudent to land at night, they anxiously waited for the ap-

proach of day, which, however, only dawned to increase their distress. The compassion of the natives was not to be excited; these miserable sufferers in vain requested to be supplied by them with a few necessities, and narrowly escaped with their lives. Proceeding about four miles to the northward, Captain W. with three of his companions landed at a place, where they found abundance of cocoa-trees.—Fatigue and hunger rendered them unable to climb, and they were obliged to cut them down with their axe. After felling three trees, and being quite exhausted, Miller, one of the three who had landed, returned to the boat, and sent the other two men to the assistance of Captain W. as the boys who were with him were useless. By the time that a fourth tree was cut down, the Malays had seized upon the boat, and barbarously murdered Millar. During the remainder of the day, Captain W. and his companions concealed themselves in the mountains; and, to prevent discovery, they resolved to travel in the night. Taking a star for their guide, they accordingly set out about eight o'clock; but the woods being thick with trees, they soon lost sight of the star, and kept on the side of the mountain, supposing they were going the right course to Macassar, which they intended to reach by short journies. At day-light, however, when they imagined they had walked about fifteen miles, they had the mortification to find themselves within a few roods of the place from whence they had set out the preceding night, having gone round the mountain instead of passing straight over it. This, however, did not discourage Captain W. from making another attempt on the following night, and not trusting to a star, they kept by the sea side for six nights successively, retiring into the woods in the day time for rest and security. They now became very faint, hungry, and weary, having had no provisions since they left the ship, except a little water from the hollows of trees, and a few berries which they accidentally met with.

Thirteen days having elapsed since the loss of their ship, the calls of hunger and necessity compelled them to surrender themselves prisoners to the Malays from whom they suffered all those hardships which the unenlightened mind of barbarism frequently delights to inflict. Providence, however, raised up a friend for these unfortunate captives in the person of Tuan Hadjee, a Mahometan priest, by whose benevolence, their hardships were considerably alleviated.—The hour of escape at length arrived, a favourable opportunity presenting itself for seizing a canoe, they availed themselves of a moon-light evening, and again committed themselves, harassed as they were, to the mercy of the waves; again they were captured by the Malays, and carried to Pamboon, to the house of the Rajah, who, after detaining them a few days, permitted them to continue their voyage to Macassar, where the friendly reception of the governor and inhabitants obliterated all their former distresses. From Macassar they proceeded to Batavia, where Captain W. recognized an old acquaintance, the commander of a country ship bound for Bengal, of which he appointed him chief mate. Arriving at Bengal, he found Captain Hubbard, with whom he had sailed

three years before in the *Enterprise*, and whom he now accompanied to the Mauritius, where he succeeded him in the command of the vessel, in which he arrived at the Isle of Wight on the 29th July, 1796.

Mr. Vaughan, whose object, in the work before us, is the wish to be serviceable to the whole body of seamen, suggested a plan in the year 1791, for the formation of a society under professional and public spirited men for collecting information from the most remarkable shipwrecks and accidents that have occurred at sea, with the schemes and inventions which have been adopted for the preservation of lives and property, in order that they might serve, when properly selected and circulated, as an Introductory Seaman's Guide, under all his contingencies; and to teach him that in the midst of the greatest dangers, he should never despond. The outlines of this plan may be seen in p. 217, of this Appendix.—We shall close our account of this performance with observing that it appears excellently adapted for the purpose which the author designed; the language is plain and simple, ornament indeed has not been studied so much as a wish to communicate in diction clear and intelligible, facts which may be of service to the common sailor; yet the perusal of this narrative will amply repay the leisure even of more fastidious readers.

ART. 35.—*The Manchester Guide; a brief Historical Description of the Towns of Manchester and Salford, the public Buildings, and the charitable and literary Institutions; illustrated by a Map, exhibiting the Improvements and Additions made since the Year 1770.* 8vo. 4s. Bickerstaff. 1804.

MANCHESTER, whether it be considered in a commercial, or (as far as contribution to the public revenue may be deemed a criterion) in a political point of view, is certainly the second town in the kingdom; and to the number of strangers who are constantly settling in this place, as well as to the occasional visitor, this little volume will prove an acceptable and agreeable guide. It briefly describes the public buildings, &c. which are most deserving of notice, and affords the outlines of the history of a place which has become of so much national consequence.

CORRESPONDENCE.

The letter from 'Amicus,' is received. Highly as we admire his motive for remonstrating, we cannot applaud that sagacity which failed to comprehend the remarks on 'Shore's Essay on Brewing,' in our last Number, p. 336. If 'Amicus' will take the trouble to peruse that article a second time, he will doubtless perceive that our observations relate, and can only relate, to the price of the work in question, which we still assert to be exorbitant.

ERRATA, in our last Number.

Page 258, l. 4, for *line* read *fair*.—p. 258, l. 35, for *regulation* read *relegation*.—p. 310, l. 9, for *insignificant* read *significant*.—p. 313, l. 16, for *theologian* read *logician*.—p. 315, l. 9, for *ingenious* read *injurious*.—p. 315, l. 20, for *enumerative* read *enunciative*.—p. 323, l. 13, for *notices* read *motives*.

N. B. The Appendix to the fifth Volume of the third Series of the Critical Review will be published on the 1st of October.